CHRISTS CHECKE to Saint PETER for his curious queſtion, out of thoſe words in Saint *Iohn. Chap.*21. *verſe.*22.

What is that to thee?

Applyed to this age and ſtate, in a fewe *ſhort Sermons: which were*

Begun in Powles Church; continued at Powles Croſſe; and proſecuted elſewhere in an Honorable preſence *in London.*

By *L. B.* Bachiler in Diuinitye.

Greg. Nazianz. *Scientiæ deſideriũ et inquiſitio quæſtionũ (niſi timor Dei præceſſerit) effrænatos animos in præceps ducit.*

AT LONDON

Printed by Thomas Purfoot for *Cuthbert Burbie*, and are to be ſould at his ſhop adioyning to the Royall *Exchange.* 1600.

To the Honourable, the *Right Reuerend father in God*, Richard, by God his prouidence *Lord Bishop of London, a careful and most* faithfull guardiant of his Church, L.B.

most humbly wisheth, in this life all the graces of Gods spirite, and in the life to come the glorie of his kingdome.

THose two daughters [a] of Laban, Rahel, and Leah by which the [b] fathers shadow forth the liues actiue and contemplatiue, me thinks may be taken for a liuely resemblance of the worlds two ages, the olde world, and this we liue in. For as Leah the elder of those two sisters, [c] was bleare-eyed for the sight, [d] but fruitfull in her wombe, so was the olde world something dimme sighted: she saw [e] the starre of Iacob, but it shone not clearely to hir, she beheld Christ Iesus, but it was a farre off with Balaam: yet was shee fruitfull to the God of Iacob, she brought him

a Ge. 29, 16
b, reg. in Ezech.
c Ge. 29, 17
d Ge. 29. 31
e Nu 24, 17

forth great plentie of good workes, then men
were [f] iust as Noe was, and walked with God, [g]
as Henoch. Eye hence it is that amongst the
Gentiles who knew not him which is [h] Minerua
vera, the [i] eternall wisedome of God, his father,
and which had not receiued, nay, which had not
[k] heard of the holy Ghost, yet for externall ver-
tues they liued so well, as that with [l] Socrates
they haue left vnto posteritie Christiana sanctitatis imaginem quandã, such worthy presidents
of vprightnesse and iustice, as we that are Chri-
stian's may vouchsafe them imitation. And as
Rahel the yonger was [m] well eyed, verie beauti-
full, yet [n] barren in her wombe, and brought
forth no children: so is this latter age, quicke
sighted exceeding full of knowledge, for a great
light is [o] risen to vs which sate in darknes, but
(alas her womb is barren, she wants at her knee
those blessed twinnes [p] of holinesse, vnto God
and righteousnesse towards men. I need not ac-
cuse her, the Poet long since told it, that ætas
parentũ was peiorauis, in the [q] race of obedience,
our fathers were left farre behinde their ances-
tors, as [r] Peter was of Iohn when they ranne to
Christs Sepulchre; but I may well adde, tulit nos
nequiores illis, that if the Iewes [s] in Iosiahs
daies, do offend in small trespasses, their chil-
dren will be apt to heape greater transgressions.

Of

f Gen. 6, 9
g Ge. 5, 22
h Iust. Lipsi. polit. lib. 3 cap 1
i 1. Cor. 1 24
k Act. 19. 2
l Calius Rhod. antiquar. lib. 16. cap. 12
m Gen. 29 17
n Ge. 29, 31
o Matt. 4 16
p Luk. 1, 75
q Horatius car. lib. 3 ode. 6
r 11. Cor. 9 24
s Iere. 7, 26

Of which generall diſſolution and defect of true holineſſe, the leſt cauſe is not that vaine idle Curioſitye, which at this day the worlde ſo much affects in knowledge. For the diuell [t] *that enuious man which* [u] *would not haue the ſeede proſper, vſed this as his firſt engin to bring man to diſobedience, when he told* Eue, *that her* [a] *eies ſhould be wonderfully opened, and that by knowing all things, at leaſt ſhe ſhould be God-like, & ſo* [b] *offerendo prohibitum, & auferendo conceſſum, dum pomum porrigit paradiſum ſuripit, brought her to an euill match, to change Paradiſe for an apple. And ſo euen to this day he aſſaults vs her ofſpring. For as the ſunne in the firmament by his influence in the beames, tranſfuſeth to the earth both his* [c] *light and* [d] *heate: ſo hath this bright ſunne, the* [e] *ſunne of righteouſneſſe Chriſt Ieſus, both his* [f] *worde to enlighten vs, and* [g] *his ſpirit to inflame vs: and therefore as the windowes of* Salomons *rich Temple* [h] *which were exceeding ſpacious and large without, euery one turnes his ſoules eyes to receiue his chearefull light, with* [i] *illumina meos oculos, Lord giue me vnderſtanding: but as the flower which from that planet hath his proper name, (God knoweth) there are but few which opē their ſinfull hearts, to entertaine the warme heate of his bleſſed ſpirite, with*

t Mat. 13. 39
u Mat. 13. 25
a Gen 3, 5
b Bernard. de gradib. humiliatis.
c Eccle. 23. 19
d Pſa. 19, 6
e Mala. 4. 2
f Pſal. 119. 105
g Luk. 24. 32
h 1. Kin. 6. 4
i Pſa. 13, 3

k Psal. 119, 5 with k vtinam sic viæ dirigantur meæ. *O that my waies might once be made direct.* Which custom in the ministry l tendeth no waies possibly to edification, it ingenders needelesse questions, but gets not liuely faith. For as in Christs time, m *the Scribes and Pharisies, whilst they tithed minte, cummin, and aniseede, passed ouer mercy and iudgement, weighty points in the law: so also in latter times* a dum nugas tenemus, & opinionum riuulos consectamur, ipsum veritatis fontem amittimus, *many whilst they haue spent not their houres by the glasse, but the yeares of their liues in questions of ceremonie, and but matters of circumstance, haue omitted that, which* Salomon *once said should be both the sume and substance of a preacher,* d *to bidde the people feare God, and keepe his commandements. And for the multitude, the children of the church, how much this infirmitie preiudiceth their hearing, that they follow nice scruples neglecting greater duties, that one example of the Ephesians may admonish vs* e *amongst whom it is said, the worde of the Lord did grow mightily, and through Pauls industrious preaching, at length did much prevaile,* f *but not till the bookes of curious arts were burnt, and they which professed them had left those studies. If then this curiositie bee thus obnoctious both to the prophets*

l 2 Tim. 1. 6

m Matth. 23. 23.

a Hierom. in epist. de duob. filiis.

d Eccl. 12. 13.

e Act. 19. 20.

f Act. 19. 19.

and

and the people, that councell of Ieſus the ſonne of Syrack is requiſit for theſe our dayes, & where he bids vs not ſeeke out things which are too hard and hie for vs, but looke what God in his Lawe hath commaunded vs, and thinke on that with reuerence to performe it. For aduaunce-ment of which rule giuen by the wiſe man, hauinge of late time fallen into a reproofe of that ſinne, by occaſion of a ſcripture which I handled in Powles Church, which was part of the Goſpell appointed for that day, I haue conceiued hope through the mercie of our God, that by publiſhing theſe exhortations, to which by ſome I haue beene requeſted, hee that hath all mens hearts in his handes, and windes them at his pleaſure, as the Riuers in the ſouth, will ſo turne and guid the heartes of his people, that from hencefoorth they ſhall not with Martha in the Goſpell, cumber themſelues with things leſſe neceſſarie, but with Marie chooſe the beſt part, that one thing which is requiſite. In which my endeuours to accompliſh this deſire, by the bleſſinge of God vppon theſe fewe ſhorte Sermons, (which I ſend forth as harbingers to make way for others that I intend as motiues in the like kinde of moralitie) I haue thought it my dutie in all humble lowlineſſe, and obſequious reuerence, to offer theſe the firſt fruits of my ſlender

1 Eccl. 3. 22 23

Luk. 10. 40

labours,

labours, as the Churches due to your honourable good Lordship, vnto whom specially (next to that Right reuerende and most gratious Lorde, my Lord of Canterburies *grace, who for holynesse and learning, is our English Churches glorie) I doubt not, but all of vs stand bound in conscience to yeelde both entire obedience and reuerence. Wherefore not this onely, but my selfe for euer in all such seruices, I both submit and commend to your Lordship: for whome I will not cease to solicit God by prayer, that from this tabernacle, on which you waite in this honourable Citie (the Kings seat, the Kingdomes beautie) there neuer may depart the two complet tables of the blessed Testament, nor the golden pot of the heauenly* Manna, *nor* Aarons *rod by your handes well mannaged. And thus in all dutie I humbly take my leaue, from Clarken-well the 28 of October 1600.*

Your honorable good Lordships most deuoted remembrancer in his praiers.

LAWRENCE BARKER.

To the Reader.

THE Orators inuectiue though penned in proper termes with moſt ſugred eloquence, yet hath it alwayes a harde and ſharp diſtaſefull relice: (for [a] *peccaſſe ſe non auguntur homines, at obiurgari moleſte ferunt*, though [b] ſinne it ſelfe be ſweet, yet the checke of ſinne is bitter.) Amongeſt all Officers employed for a kingdomes welfare, though none be more neceſſarie, yet there is none leſſe gratious then the cenſour of our manners (for that was the cauſe that *Marcus* [d] *Cato*, *quod de luxuria et auaritia Romanorum queſtus fuit, multos ciues aduerſos habuit*; when he declaymed againſt the riotts and extortions of the *Romanes*, was not ſo well eſteemed of by his Citizens.)

[a] Seneca philoſ.

[b] Hebr. 11. 25.

[c] 2. Cor. 2. 4.

[d] Cato in oratione ad P. C. in Saluſt. de coniur. Catilinæ.

And in thoſe foure dueties which all
[c] 2. Tim. 3. 16. Diuines ſhould practiſe, [c] of teaching,
confuting, inſtructing and reproouing,
[d] 1. Kin. 22. 8. there is none leſſe wel-come then that
which laſte was named, for *Ahab* will
hate *Michaiah* if hee alwayes tell him e-
uill thinges. The conſideration of
which experimented truthes, hath
made mee verie fearefull, leſt theſe my
firſt diuulged labours (which are alto-
gether ſpent in making obeliſces, and
ſetting markes of reprehenſion vppon
that ſinne of curioſitie) ſhould haue the
ſlenderer entertainement in theyr
handes which ſhall receiue them.
Wherefore for the ſatisfaction of all e-
quall-minded Chriſtians, I thought
good in this place to premiſe a worde
or two, both for the ſubiect of theſe
Sermons, the choyce of their Patron,
and mine owne imperfect leauing of
them without their full accompliſh-
ment. For the firſt, I remember what is
[e] Cicero ad Atticū Epiſtolar. lib. 14. epiſtola. 315. ſayde of *Dolabella* the Conſull, that
though there was in him [g] *ſumma ani-*

mad-

maduerſionis ſeueritas, a maruailous ſtrict and ſeuere courſe of his gouernment, whilſt hee was in office, yet it was *non modo non inuidioſa, ſed etiam popularis, & cum bonis omnibus tum infimo cuique gratiſsima*, not onely free from taxation with the beſt ſort, but (which is ſtrange) verie gracious wyth the people. After which preſident let me (I beſeech you) ſo far preuaile with you, that though the detecting and reprooving of this infirmitie wyth her branches (which nowe hath ſpread themſelues too vniuerſally in the world) may ſeeme a little too large and open: yet ſince I aſſure my ſelfe I was led firſt to this Scripture, by the bleſſed guidance of Gods moſt holy ſpirite, and becauſe I may withall make vnfained proteſtation, that in the handling of this text, I haue diſcharged my conſcience, without reference or imputation to any mans priuate perſon, it would pleaſe you by your patience and Chriſtian clemencie, rather to ſette

[1] Pſa. 141. 5.

me ſtrike this imperfectiō friendly, thē ſtill to ſuffer her with her precious balmes, to break & woūd the peoples heades. For the ſecond, which is the choyce of their patron which I haue made: though there be a right Honorable and moſt woorthy Peere of this Kingdome, to whom as daily Chaplain I ſtand in duty much obliged: yet with his loue & fauorable leaue, me thought I ſhould conſecrate theſe firſt firuites of my ſlender ſtudyes, to the treaſurie of the temple: amongſt whoſe ouerſeers, the graue and learned prelates of this Church, whome could I finde more fitte to patronize them, then that right Honourable and reuerend Father, the Lord Biſhop of this famous Citie, of whoſe exceeding worthines our ſacred Prince hath made of late time ſufficient intimation, by employing him this laſt ſummer, in that Honorable Embaſſage at *Emden*, about the affaires of this ſtate, with the King of *Denmarke*: of whoſe faythfulneſſe and

diligence

diligence this Citie hath had ſo ſweete (though ſhorte experience) that they haue iuſt cauſe dayly to intreate the Almighty, that he would long continue amongſt them ſuch a paineſull and watchfull ſhepheard: and laſtly, for my ſelfe, whoſe priuate loue and fauour hath bound mee to him for-euer, with my vttermoſt indeuors: then ſuch a perſonage ſo gracious with his Soueraigne, ſo neceſsarie for this kingdome, and ſo fauourable to me poore Leuite, whom could I ſeek more meet to accept this dedication? In one word for the third and laſt, which is my abrupt diſmiſsing of this diſcourſe, without perfecting of the ſumme and body of the treatiſe, I helde this Text at the firſt ſuruey, like [1] the little veſſell of the widowes of *Sarepta*, in which perhaps I thought there might bee found, ſome few ſmall cruſes of a precious oyle: but when I came to the powring of them out, I found them multiplyed, ſo as my ſixe intended Sermons, were like in

[1] 1. Kin. 17. 12.

the ende to make a double quotient. Therefore till the intermiſsiue howrs from my ordinarie ſtudies will ſuffer me to impart the remainder to your patiēce, I beſeech you vouchſafe theſe your gentle acceptance, which if it ſhall pleaſe you to affoord, and to aſsiſt me with your prayers to the father of our Lord Ieſus, for his ſpirit of protection and direction to bee giuen mee: I will dayly ſollicite the ſelfe-ſame God of Iſraell, that by the ſweete influence of his heauenly breathing, hee would guide you all through this vale of miſerie, to that mountaine of felicitie, where your inheritance ſhalbe a kingdome, and your crowne incorruptible, where your inheritaunce ſhall bee the Supper of the Lambe, and your aſſociates Angels, where your ſeates ſhal be thrones, & your muſicke *Halleluia*, *Amen*. From *Clarken-well* the 28. of October, 1600.

Yours in our bleſſed Sauiour,

L. B.

Faults eſcaped in this Booke.

In the firſt Sermon.

Leaſe.	Page.	Line.	Fault.	Read.
11.	2.	*laſt.*	for *Plus vitæ quã ſchola,*	*Plus ſcholæ quam vitæ.*
		Marg.	for *Ioh* 11.14.	*Mat.*11.14.
22.	1.	1.	for *continue,*	*contemne.*

In the third Sermon.

	2.	4.	for *yet could not,*	*neuer could haue.*
		23.	for *pleaſing,*	*not pleaſing.*
17.	1.	1.	for *quas,*	*quum.*
24.	1.	4.	for ἄθεος,	ἄθεοι.

In the fourth Sermon.

4.	1.	15.	for ἡ ἀμίττως	καὶ ἀμίττως
		22.	for *Noe & Sem,*	*Noe by* Sem.
18.	2.	7.	for *forbid,*	*ſordidde.*

In the fift Sermon.

10.	2.	1.	for *fuerit,*	*fecerit.*
23.	1.	13.	for *tongues*	*tomes.*
25.	1.	14.	for *volumus*	*valemus.*
28.	2.	8.	for *indicatis,*	*indicetis.*

Christes checke to Saint Peter for his curious question.

Out of the 21. Chapter of S. Iohns Gospell, in the midst of the 22. Verse.

What is that to thee?

THe fiue senses of our bodie, starres of this lesser worlde, which [a] were ordayned for trustie intelligencers to the soule, should be as the [b] fiue spies of the tribe of *Dan*, to discouer vnto vs ycælestiall Lachish which admits [c] no trouble, and affoords all blessings. For such is that mountaine of our eternal happines, [d] *Vbi nihil obest, nihil deest, nihil affluit, nihil defluit*; a place of most diuine, most vnspeakable contentment, where no euil thing is lurking, nor good thing lacking, nothing wanteth, nor nothing wasteth.

a Cęlius Rhodo. antiq. lect. li. 13 cap 2.

b Iudg. 18. 2

c Iud. 18. 7 10

d August.

wasteth. And thus (though not by nature but by gratious woonder) did the sense [c] of seeing in *Peter*, *Iames* & *Iohn*, giue them a sweete glimpse of heauens glorious kingdome, when betwixt *Elias* and *Moses* on the mount with his Sun-bright countenance, and resplendent robes, they saw Christ Iesus as he was transfigured. And thus did the sense of hearing in that [f] chosen vessell *Paul*, make the [g] quicke-discerning daughters of Musicke before times vnacquainted with such heauenly accēts, [h] partakers of that language which they speake in Paradise. But I know not how these officers of the mind, though employed in a seruice of such importance, are euerie one subiect, (as [i] *Albertus* hath obserued) to fiue corruptions, as manie as themselues are. As (omitting the rest, to instance in the sight, [k] *qui senescit primus*, which when the soule goeth to rest bids vs first god-night) euery one experimenteth it in the current of his life, that the two eies which [l] should

[c] *Mat.* 17, 4

[f] *Act.* 9, 15

[g] *Eccl.* 12, 4

[h] 2. *Cor.* 12 4

[i] *Albertus Patauinus dom.* 1. *in quadrag.*

[k] *Iulius Scaliger de Subt. Exer.* 37 *sect.* 3 2.

[l] *Mat.* 6. 22

be

be windowes for this clayie tabernacle, to let in light ỹ ſpirits cõforter, ofttimes as falſe doors receiue ſin into the ſoule, for *Vitiis in animũ*[m] *per oculos eſt via*, iniquitie through the eie-lids can glide into the heart. This made *Dauid* intreate God[n] the builder of this frame, that he would ſhut vp, or[o] keepe cloſe theſe paſſages to his ſoule, leaſt otherwiſe vanitie ſhoulde get entertainment. Hee knew belike that which I muſt ſpeake, that this ſence maketh default when the eye her ὀφθαλμὸν, is either wandring abroade, or wanton at home, longeth for things forbidden, or deuoureth all ſhee ſeeth, or elſe prieth too narrowlie into hidden ſecrets.

[m] *Quintil. declam.* 1

[n] *Pſ.* 139. 4

[o] *Pſ.* 119. 37

By the firſt ſhe failed[p] in *Dinah* whoſe eyes were no houſe-doues, but muſt needes be gadding out of Succoth into Canaan. By the ſecond ſhee erred euen[q] in *Dauid* though ſo holie, whoſe eyes[r] glauncing forth their beams on *Bethſhebas* fair beautie, made their reflexion on his heart with hot burning luſt. By the

[p] *Gen.* 34, 1

[q] *Act.* 13. 22

[r] 2. *Sam.* 11. 2, 4

the third, shee offended in the first woman that possest her, who seeing the
l *Gen.* 3,6 fruit of the forbidden tree, l louely to the eye, and like to please the taste, longed till shee was fingering that interdicted fruit, and ceased not, till beleeuing the diuels t *non moriemini*, tush woman
t *Gen.* 3.4. build on my word, yee shall neuer die
u *Ge.* 2,17 for it, shee made vs all obnoxious to u *morte morieris*, till she had left a double death, as inheritance for her offspring. By the fourth the sight trespassed in
x *Iosh* 7,21 x *Achan*, the sonne of *Charmi*, where meeting with so rich an obiect as a Babiloniſh garmente, certaine shekels of siluer, and a wedge of gold, she so sharpened the appetite of his dropsie-thirsting soule, that but that treasure, no-
b 1 *Sam.* thing could suffice her. By the fift and
6.19. last way, she misled the men of b Bethshemesh, whose eyes shee made curious to search the holy arke, for whose least touch (though wel meaning) god
c 2 *Sam.* c fearefully slue *Vzza*, and which the ve-
6,17 ry Leuits, though attendant on the sanctuary,

sanctuarie, [a] were straightlie charged they shoulde not dare to handle it. And thus our two eyes (*duo magna luminaria*) the Sunne and Moone of this our mortall essence which [b] should bee for looking Glasses to our sinfull soule, in which they might contemplate Gods workes of wonder, as false Glasses represent them with wanton phantasies, with voluptuous thoughts or couetous desires; and when with humble modestie and constant Meditations, they shoulde guide vs as [c] the Starre did the wise men in the East, till wee come to Christ Iesus himselfe at Bethlehem, what with vanitie, and what with curiositie they misleade our steppes (as *Elisha* [d] conducted the host of the Aramites into the middest of Samaria) amongst our enemies. As this is true in the eye which is the myrrour of the bodie: so it is true in our vnderstanding, which is the [e] eye of the soule, which when it shoulde aduaunce it selfe to heauenlie

a Nũ. 4. 15

b *Plato in Timeo.*

c *Mat. 2. 11*

d 2. *Kin.* 6, 19

e *Aristoteles Metaph. lib. 1. cap. 1*

meditation

meditation, beeing in the owne nature in the flesh, [f] *vt gemma in annulo*, as a rich precious pearle in a ring of golde, and yet by sinne in the bodie [g] *vt captiua in carcere*, as a wretched prisoner in a loathsome caue, is surprised and kept vnder [h] by this earthly burden, & hindred (as the eies) with the selfe same fiue impediments. To let passe the rest, as not so neerly allied to Saint Peter in my text, for vaine curiosity in affecting knowledge, howe much it preiudiceth all fruitfull thoughts of Gods matchlesse glorie, and our endlesse blisse, it is vndoubtedly certaine, [i] that our knowledge, which as a sparkle couered in the ashes, by holy meditations should be kindled to a fire, thogh with smoke, till at length by contemplation, it bee a cleare fire without smoke, hath no greater enemies then those two monsters, *Otium & curiositatem*, idlenesse, and curiositie, of the which the first holdes the mind, lest shee blowe vppe that sparkle, and the other sleckes it, when

f Cæleus Rh. antiq. lect. li. 16. ca. 18

g Cicero de amicitia.

h Wis. 9, 15

i Hugo de abusionib. claustri.

when the flame is greateſt. Wherefore our Lord and bleſſed Sauior Chriſt Ieſus, who amongſt thoſe three kinds of deſired good things, the [k] eternall, which is the kingdome of heauen, the internall, which is the righteouſneſſe therof, and the externall, which are the things of this life, would haue the firſt to be moſt affected; when hee found it indaungered in his beloued Apoſtle, by his vaine curioſitie in things of no moment, ſharply encountreth him with this preſent checke, *Quid id ad te?*

[k] *Math. 6, 33.*

Any farre fetcht coherence ſhal not neede for this ſcripture, being an euen tenour of a continued hiſtorie, recording a dialogue betwixte Chriſt and Saint *Peter*; in which when our ſauiour had bidden *Peter* to follow him, hee protracting his obedience, and buſying himſelfe otherwiſe, fell a queſtioning with Chriſt, what ſeruice it would pleaſe him to command Saint *Iohn* the beloued diſciple, which queſtion as vnſeaſonable for the time, and impertinent

tinent to the purpose, our Sauiour reprooueth as beeing too curious, telling *Peter* that concerneth him not. *Quid id ad te?* In which short but sharp reproofe that Christ frameth against *Peter*, wee may naturallie for the text, and profitablie for this age, obserue these foure particulars. First the agent in this text, the person that speaketh it: and that is a soueraigne Lorde, commaunding dutie, and answered for the time, not with obedience but with questions. For if ye looke backe ye shal find in the first worde of this verse, that it is Iesus that speaketh this, euen the same which said, Follow me, in the 19. verse. The seconde is the action, what this agent dooth, and that is a sharpe reproofe of Curiositie; in which our Sauiour contenteth not himselfe to say to Saint *Peter*, as he did to all the apostles; but with more vehemencie repels his question. For when they asked
Act. 1,7 him being at Ierusalem, *Lord wilt thou at this time restore the kingdome vn-*

to

to Iſrael, hee anſwered, it concerneth you not, this is not for you to know, ſpeaking definitiuely without interrogation: but here when S. *Peter* maketh his needles motion, our ſauiour ſpeaks earneſtly with a ſharpe reprehenſion, ſaying not, this is nothing to thee, but what is this to thee Peter, *Quid hoc ad te?*

The third thing is the ſubiect of this reproofe, in which Peter to Chriſt had bewrayed his curioſity: and if we looke as narrowly to his fact for the faults, as [m] ỳ begger did afterwards to his hands for an almes, wee ſhall eaſilie deſcrie in him three kinds of curioſitie. The firſt for his knowledge, the ſecond for his care, and the third for his action. The firſt braunch of this ſinne is his inordinate deſire, to knowe more then that which god would reueale him; for ſom things there be [n] wherof God maketh reſeruation, and neuer diſcloſeth them to the ſonnes of men, of which it becommeth not the ſaints to be inqui-

[m] *Act. 3.5*

[n] *Act. 1.7*

ſitiue; and therefore our ſauiour ſaith *If I wil that he tarry, what is that to thee?* The ſecond branch is his care in things of no moment, neglecting in the meane ſeaſon dewties of importance: for what were the actions or paſſions of S. *Iohn*, his going to the graue in peace or from the croſſe, if it be compared with that obedience which the apoſtle did owe to our ſauiour Chriſt Ieſus? So that his maiſter might well ſaie, *Quid id?* what is that circumſtance of Iohns death to this ſubſtance of thy dewtie, that needles queſtion to this neceſsarie office? *Quid id ad te?* what ſtandeſt thou about trifles, when I commande thee great things? The third branch is his buſines in other mens affaires, forgetting the dutie that appertaineth himſelfe: for he inquireth not of himſelfe, but asketh of Iohn; and therefore our ſauiour ſaith not, *Quid ad rem*, what is that to the purpoſe? but *quid ad te?* this is an other mans cauſe Peter, if it muſt needes bee that this queſtion muſt bee anſwered

to

to some, it were more fitte that Iohn should demaund it, but as for thee Peter what doest thou medling? *Quid ad te?* This concerneth not thee *Peter.*

And these are the three parts of S. Peters curiosity, which may not vnaptlie bee better distinguished by those three words which the Grecians vse to intitle this sinne by. For first sometimes they terme it κενοσπουδιαν a bootles lost labour, and this may well agree to the first part of S. Peters faulte in searching out Gods will which hee had not reuealed, in which his attempt is therefore frustrate. Sometimes they call this sin περιεργιαν a needles labour or paines besides the matter, and so (God wottes) was S. Peters curiositie, whilest he intended small things omitting greater. Another name they haue when they call it πολυπραγμοσυνην the busie bodies faulte, the medlers infirmitie. And this must needs agree to saint Peters trespasse when questio-

ning of saint Iohn, hee forgotte himselfe. These therefore are the subiect in which the faulte was committed.

The fourth and last thing is the obiect of this action, the person on whom Christ fasteneth this rebuke; and that was saint Peters, one that alway before was sparing in his question, that feared to demand ought when others presumed to ask; yet him Christ reproueth with his *Quid ad te?*

Of these fowre parcels of this reprehension, the agente, the action, the obiecte and the subiecte, in order as they lye, and in measure for the time. And first for the agent.

The partie which vttereth this demerited reproofe, is no meaner then Gods sonne the worlds sauiour Christ Iesus, [o] who taking Peter from the nettes a poore fisher in the sea, to make him in the Church a fisher for mens soules, [p] had instructed him from heauen with his fathers secrets, and had [q] mightilie confirmed him in the

[o] *Matth.* 4, 19. 20.

[p] *Mat.* 16, 17.

[q] *Iohn* 21, 7

the faith which hee had giuen him, by working in his ſight ſtrange ſignes and wonders. Of him therefore as a [r] grafte of his fathers planting, which hee had [f] hedged in, digged rounde, and trimmed with ſuch induſtrie I ſay (not hee [t] expected grapes and gathered bitter cluſters) but [u] hee looked for pleaſante fruite, and (alas) founde nought but leaues on it.

[r] *Iohn* 15. 5. [f] *Luk.* 13.9 [t] *Eſay* 5,2 [u] *Mar.* 11 13

For after thoſe [x] three yeares of Peters following Chriſt, from his baptiſme in Iordan, to his [y] paſſion at Ieruſalem, our ſauiour would now trye howe his ſcholler had profited, what progreſſe he had made in his maiſters ſchoole, if hee had taken out his leſſon from knowledge to obedience, and therefore in this place he ſalutes S. Peter, [z] not with *Qui aures habet audiat &c.* Peter if thou haſt eares liſten well vnto me, I [a] am the *Rabbi* of the Iews, and the [b] doctour of the gentils; but [c] *Qui meus eſt diſcipulus &c.* he that wil be

[x] *Mat.* 3,17 & *Mat.* 4. 18 [y] *Ioh.* 18,15 [z] *Mat.* 11, 15 [a] *Mar.* 9,5 [b] *Luk.* 2,32 [c] *Mar.* 8,33

be my Disciple must vse his feete, and with his crosse must follow me; *sequere me*, saith our Sauiour.

And how proued Saint *Peter*, was he cunning in his lesson? When his master called him did hee straight way followe him? No (God knoweth) a raw scholler, not readie yet in this poynte: hee yeeldeth not due obedience, but first pawseth, and then questioneth. First he pawseth for a while, and looketh backe amongst his fellowes, before he setteth one foote forth to follow Christ on forward.

And why so S. *Peter*? kneweſt thou not the daunger, [d] for *Lots* lingring wife if shee turne but backe to Sodom, or [e] for him that looketh homewarde, if his hand be at the plough once, how the one was turned into a senseleſſe pillar of salte, and the other prooued vnfitte to bee one of Gods kingdome? Feareſt thou not the same Lord, whose armorie is still stored with dreadfull ordinance to execute his vengeaunce,

d *Gen.* 19, 26

e *Luk.* 9, 62

and

and hath his angels as well in the dayes of the Goſpell, [f] to ſtrike-dead proude *Herod* for his preſumptuous arrogancie, as hee had in the time of the lawe and the Prophetes, to [g] ſlay cruell *Pharaoh*, for his diſobedience, or to [h] kill ſo many thouſands in the Aſsirian hoſt? Howe dareſt thou then *Peter* make ſtande, yea but a breathing while? when Chriſt called thee forwarde, how durſt thou looke backward?

[f] *Act.* 12, 21, 23

[g] 1. *Cor.* 10, 10

[h] 2 *King.* 19, 35

None but fleſh and blood can ſtande vp to pleade for him, reaſon onelie but not grace muſt make his Apologie. It is an eaſie thing to bee a Cenſor, it is ſoone ſayde, why diddeſt thou it; but *tu ſi hic eſſes aliter ſentires*, not one amongſt a thouſande of vs, but would do as ſaint Peter did.

When it commeth once to *pœnam damni*, or *pœnam ſenſus*, that a [i] man muſte denie himſelfe, and take vppe a Croſſe too, that hee muſte forgoe ought, or endure ought for the teſtimonie of Chriſt Ieſus, [k] *Iſte ſermo durus*

[i] 1. *Mar.* 8, 34

[k] *Iohn* 6, 60

durus est, as the Disciples sayde of another thing, this is a shrewd Text, it will winne but fewe hearers. For the former of these two which is *pœna damni*, to part with oughte for Gods cause, manie can bee content, because
l *Psal.* 105 34 l that is one end of his blessing, that wee maie keepe his Statutes, and obserue his Lawes) to serue God for wa-
m *Iob.* 1, 9 ges as m the Diuell sayde that *Iob* did, they will owne the Lorde for theirs, if they maie indent vppon conditions, in such wordes as
n *Gene.* 28 20 n *Iacob* did vtter as a vowe, if hee will finde them breade to eate, and cloathes to put on, if from time to time hee will furnish them with necessaries: but if it come once to a parting blowe betweene vs and our riches, that
o *Mat.* 7. 14 o because the Gate is narrowe where we must follow Christ
p *Matt.* 11 29 p that stouped lowe, wee must therefore
q *Heb.* 12, 1 *k* 2, *Tim* 4 10 q cast away the earthlie loade that burdeneth vs, then r with *Demas* farewell Christ, yee must walke alone sir,

we

wee will not leaue the worldes treasure, no not for the worlds redeemer, if none but these muste bee Articles of Christes calling and our comming, the greateſt parte with the young man ſpoken[f] of in the Goſpell, with ſadde hearts and drouping heades will turne away and looke backewards. [f] *Matt.* 19, 22

And for the latter of theſe two (which is *pœna ſenſus*, enduring ought, or ſuffering in the quarrell of the higheſt) if with *Haman*[t] wee might bee called to *Heſters* iunkets, [u] or with Chriſt himſelf to the marriage at Cana, O that were excellent, that woulde right fitte our natures, to the banquet of a Queen, or the wedding of a bride, what meſſenger could call vs but we would ſtraightway follow him? [t] *Heſt.* 5, 8 [u] *Iohn.* 2, 2

But if we bee offered at Gods hand[x] not the redde Wine of promotion, but [y] the bloodie cuppe of Chriſtes bitter paſsion, ſuch a [z] feaſt as S. *Paul* was inuited to for his welcome, [a] the with the ſonnes of *Zebedee*, wee had rather bee [x] *Pſa.* 75, 8 [y] *Matt.* 26, 39 [z] *Act.* 9, 16 [a] *Matt.* 20, 20

b *Matth.*13 21

bee in his Kingdome, wee [b] will presently complaine that the Sunne of tribulation, scorcheth too hote in those holie climates, it will make vs giue againe as men offended at it. The same cause wrought in Peter his delaying turnebacke, and made him pawse, when our sauiour called him. For at the [c] sea of Galilie when Christ allotted him, with *sequere me* to an honourable Apostleshippe, to be a [d] woorthie leader of his militarie forces, [e] a Bellweather of his flocke, the sheepe of his pasture, [f] then adew all fishnettes, presentlie hee followed him: but if at the Sea [g] of Tiberias the same Christ appoynt him, with *Followe mee* againe to a painefull Martyrshippe, [h] where hee shall not gyrde himselfe, but giue others leaue to doe it, where hee shall not goe at libertie, but bee ledde to greeuous tormentes, when his bodye shall bee gyrded with Coardes and Chaynes in, and his handes and feete shall bee fastened to a Crosse, it is no

c *Mat.*4,18
d *Aug. de mirab scrip. lib.*3. *cap.*7
e *Aug.*10.1 *epist.*59
f *Mat.*4,20
g *Iohn.*21,7
h *Iohn* 21, 18

mar-

maruaile if hee linger, it is no ſtrange thing if hee turne backe. And this maie reaſon alledge, but it is but carnall wiſedome, for *Peters* firſt default in his leſſon of obdience: to witte, when Chriſt called him, howe durſt hee ſtande to looke backe? Becauſe it was a charge of ſo hotte a ſeruice.

And this becauſe it pleaſed Chriſt[i] Gods eternall wiſedome, graciouſlie to paſſe ouer with ſo gentle ſilence, let not vs be too ſtreight in our animaduerſions. [i] 1. *Cor.* 3, 20

But *& cunctationem & curioſitatem importat hæc quæſtio*, as [k] one hath obſerued vppon his woordes in this Goſpell: Saint *Peter* beeing poſed in his Leſſon of obedience, was founde tardie in his aunſwere, not onelye for delayes, but alſo for his vaine and fruitleſſe curioſitie. For had hee but looked backe, and then eſtſoones followed, ſome pretence of excuſe might haue beene made for his loytering, as his was which [l] ſayde, I [k] *Villaud centius de ſanctis.*

[l] *Luk.* 9, 61

will

will followe thee Maister, but first let mee bidde them farewell that are at home: so mighte *Peter* haue sayde, Maister I will followe thee, but first giue mee leaue a while to bidde flesh and blood adue. Such olde friendes as wee are, like [m] *Ionathan* and *Dauid*, can not without weeping so suddenlie be parted.

m 1. Sam. 20, 41

But this was not all, hee that for three yeares had beene a daylie auditour, not of *Salomon* [n] for Wisedome the worldes renowned woonder, [o] but of Christ himselfe farre greater then *Salomon*, [p] whose woordes as heauens dewe distilling from his lippes, filled his hearers harts with deepest admiration, fell not yet to action, but was stil in speculation, yeelded not obediēce to that which he had heard, but stil was questioning to attein more knowledge, with *Quid hic? quid faciet?* one thing more good maister, resolue mee in this point, I haue something yet to aske you. And this itching humour of desiring

n 1. Kin. 10, 1

o Matth. 12 42

p Luk. 4, 22

ring further knowledge, without putting in practiſe his former leſſõs, our Sauior reproues here in his bleſſed Apoſtle, ſaying, *Quid ad te Petre?*

It was true amongſt the pagans in their humane philoſophie, [q] which the darke writing chronicler hath noted in their hiſtories, that *multi erant qui doctrinâ ore tenus exerciti, animum tamen bonis artib. non induerant*, that there were many which were wel ſeen in their liberal arts, yet not ſo excellent in their moral vertues. It is as true, nay it is too true, which a [r] reuerend father & an honorable prelate of this kingdom once ſaid, *nititur homo totis viribꝰ. &c.* Man mightily laboreth for his ſoules vnderſtanding to haue it inlightned with the godheads brightnes, but for the will & affections to haue them well ordered by the guidance and gouernment of the ſame bleſſed Deitie, but fewe regarde it, there is ſcarce anie that reſpect it. Belike men haue placed theyr knowledge (as one ſayde) on

[q] *Cornelius Tacitus, annal. lib. 4 15.*

[r] *Anſelmus de lib arb. lib. 8.*

too

too good grounds) *in codice non in corde, in ore non in more*, Men are full of booke learning, not breast-learning, they haue appointed wisedoms residence in their mouthes, not in their manners. In deede it is so in all ages, and both sexes, mankinde couets skilfulnesse, but it seekes not righteousnesse. Let men else take a viewe of that vniust *Pilate*, who asked of Christe Iesus iudge of quicke and deade, yet arrayned at his barre as a malefactour, [f] *Quid est quæ-so veritas?* I praie thee what is truth, what is that trueth thou talkest on? yet neuer had intention to defende or hold the same truth.

Ioh. 18. 38

And let women see their faces in those Ephesian Glasses [t] where manie of theyr sexe were simple and loaden with much sinne, yet alwayes learning', inquisitiue for more knowledge. Then of both sexes and the greatest number, the Philosopher sayde long since that which wee finde at this instant, [u] *Plus vitæ quam scholæ discimus*, though

2. *Tim.* 3.

u *Seneca ad Lucilium epist.* 19

though wee practiſe not the olde leſſons, yet wee woulde faine take foorth newe; though wee exerciſe not our obedience, yet wee deſire to encreaſe our knowledge, howe ſoeuer that conuince vs of vaine curioſitie. But was this true in Peter? had hee ſuch inclination? Yea it is too apparant, Chriſt hath detected his infirmitie. It had beene enough for the heathen Philoſophers, much more then inough for Pilate amongſt the Iewes, and too too too much for the women of Epheſus which were Chriſtians, alwayes to haue beene learners and neuer followers; and yet in the ſame crime was bleſſed Peter guiltie, who had often beene taught [x] by the Oracle from heauen, whoſe [y] lippes were full of grace, who was bleſſed for euer, and yet beeing called did not followe Chriſt Ieſus, which hadde beene the inuring of his former leſſon, *ſequere*: but ſtill ſought more knowledge, was asking more queſtions,

[x] *Iohn.14,3*

[y] *Pſa.45,7*

and

and this is that which our Sauiour reprehendes in this queſtion, ſaying, *Quid ad te?*

And well woorthie of reprooſe was this diſordered appetite of ſeeking wiſedome without due obedience, which Chriſt founde in Saint *Peter* his bleſſed Apoſtle. For there is nothing in the worlde which may bee tearmed good, but the Philoſophers haue[z] compriſed it in thoſe three woordes, *honeſtum, vtile & iucundum*, the pleaſurable, the profitable, and the honourable good: nor there is none of theſe three, but they are concurrent in that true wiſedome which breedeth immortalitie. As (not to waſte your time, nor wearie your handes in turning leafe by leafe for the ſeuerall prooſes) ſee them all knitte togither in one verſe, by Ieſus the ſonne of Siracke in his Booke[a] of Wiſedome, where you ſhall finde that firſt in wiſdomes friendſhippe there is exceeding pleaſure, and that is, the firſt kinde of good thinges, the

z. *Cic. de offic. lib. 2*

a *Wiſ. 8, 18*

he pleaſing good, the delightfull: ſe-
condly, that in her workes are infinite
riches, and I know you will all ſay, that
thoſe are goods profitable: and in the
laſt place, that in her exerciſe, there
is endleſſe glorie; and, then that (I
pray you) what is more honeſt or ho-
norable? But though theſe be inci-
dent to that true ſubſtantial wiſdome,
which conſiſts [b] not in receiuing, but [b] *Deut.4.6.*
keeping the ordinances of Iehouah,
that it is both pleaſant (for [c] nothing [c] *Eccl.23.27.*
is more ſweete then to take heed to
Gods teſtimonies) and wondrous
profitable, (for [d] godlineſſe is great [d] *1.Tim.6.6.*
riches) and to make vp the third, that
it is paſſing honourable (for it is [e] no [e] *Eccl.23.28.*
ſmall glorie to follow the Lord:) yet
in this learning of Saint *Peters*, which
wanted practiſe, and was [f] not found [f] *2.Tim.6.19*
wiſdome, but a deſire of knowledge,
without performance of ſuch duties
as were taught him: there were none

of these good things, neither pleasure, profite, nor honour: it was neither pleasing vnto Christ, nor profitable to himselfe, nor gracious to the world, which might take notice of it: and therefore no maruell, being thus voyd of all goodnesse, if his master found fault with it, whē he said to him, *Quid ad te?*

For the first of these three (to point them all out briefly) that *Peters* question did deserue a checke, as a thing not well-pleasing vnto Christ himselfe, I presume that few words wil serue to euince it. For [g] what is the end of all precepts in moralitie, but to draw vs on to performance of some dutie? What is [h] the perfection of mans imperfect nature, but to put in execution, what our selues haue inuented, or others haue aduised vs? Nay, what is the maine drift of our first creation, by which God hath plan-

g *Cic. de Offic. lib. 1.*

h *Iulius Scaliger de subt. exer. 256.*

planted vs in theſe lower regions? Surely this, [i] as the ſtrong-boned oxe ſeemeth faſhioned for the plough, & the [k] horſe to haue bene made againſt the day of battell, as the light [l] aire-kindled ſparke is deſtined to flie vpward: ſo firſt was man ordained for theſe two purpoſes, [m] *ad intelligendum, & agendum*, to ſee Gods works, and to do his will. If *Peter* then will ſtill be knowing, and neuer doing, but leaue the practiſe vnperfourmed, his nature vnperfected, his creation fruſtrated, which way is it poſſible that this ſhould pleaſe his maſter, who requireth [n] as wel action, as contemplation? If the heathen man could ſay, [o] *Non paranda eſt nobis, ſed fruenda ſapientia*, our office ſtands not altogether in attaining learning, but a great part of it in the vſe and fruition of wiſedome; how ſhould *Peter* doe his office,

i *Cic. de finib. 2.*

k *Pro. 21. laſt verſe.*

l *Iob. 5. 7.*

m *Celius Rhod. anti. lect. lib. 2. cap. 17.*

n *Lam 1 22.*

o *Cic. de finib. 1.*

or how should Christ accept it, since yet he was questioning, and fell not to obedience?

That sweet father S. *Bernard*, if he had liued in his dayes, could haue told Saint *Peter* [p] that the doctrine of the Gospell should *accendere charitatem, non acuere curiositatẽ*, that those which will be disciples in Christs schoole, must be studẽts in charity, not listners to curiosity, must aswel learne to loue, as loue to learn, [q] for the words which Christ speaks are both spirit & life.

[p] *Bernard in Cantica.*

[q] *Ioh. 6. 63.*

[r] *Eccl. 1. 1.* My son (saith *Salomon*, [r] *Ierusalems* royall Preacher) what? let thine eyes delight in beholding my wayes: no, [s] but giue me thy heart, let that follow me in my wayes: bestow on me (my sonne) I aske thee now a boone, do not lend me, but giue me, not thine eyes but thy heart, not to looke on me, but to loue me; not to behold me, but to embrace me: giue me (good *Peter*) faith

[s] *Pro. 23. 26*

ſaith Chriſt Ieſus our redeemer, not the hearing but the following, not the audience, but obedience: and can this be well pleaſing, if he denie him either?

Why, bleſſed Peter, canſt thou be ignorant, how God [t] commaunded *Aaron*, that honorable high Prieſt, to put in the breaſt-plate of iudgement, which he ſhould weare on his heart, as well *Vrim* as *Thummin*, as well perfection, as light? Haſt thou not read what charge *Moſes* [u] gaue the Leuites, as well to keepe the couenant of the Law in their hearts, leaſt it ſhould riſe againſt them as a witneſſe vnanſwerable, as to lay vp the booke in the ſide of the Arke, there to keepe it ſafe in the Tabernacle for euer? Doeſt thou not remember holy Dauids inſtruction, which he [x] gaue his ſucceſſour in the kingdome at his way-gate; *Salomon* my ſonne, know the God of thy fathers,

t *Exod.28. 30.*

u *Deu.31.26.*

x *1.Chron. 28.9.*

there is halfe, but not all; and ſerue him with a perfect heart and a willing mind; there is the finiſhing of his counſell. Heardſt thou not what thy maſter himſelfe did teſtifie, of holy

y *Mal.*3.1 *Iohn Baptiſt* his [y] fore-running harbin-

z Ioh.5.35. ger, that he was [z] not onely ὁ λυχνος φαινῶν, but λύχνος καιόμενος, not onely a lampe, whoſe weeke gaue light to others, but as well a fire, whoſe flame gaue warmth and heate, as it is [a] alſo

a Ecc.48.1 b Ioh.1.14 true in *Elias* [b] his type? Nay (not to ſend thee ſo farre backe) ſeeſt thou not thine owne Lord, the great ſhepheard of the world, the Archbiſhop of our ſoules (as thou thy ſelfe canſt

c 1.Pet.2. laſt. worthily [c] intitle him) how as a faithfull Paſtor, he hath not onely [d] a voice

d Ioh.10.16 with which hee maketh his poore

e Ioh.10.4 flocke acquainted, but [e] alſo hath feete, as a good guide to go before them?

And (not to wander from thy ſelfe)

is

is it poſſible thou haſt forgotten, what euē now in the laſt words Chriſt ſpake to thee in particular? how he ſaid [f] not only thriſe, *Paſce, Peter*, feed my lambs well, (a worke I muſt needs ſay, that would require ſome knowledge) but thriſe alſo importuned thee [g] with *Ecquid Petre, amas me?* What *Peter?* doeſt thou loue me? an action which implieth a diligent obedience. And if thou wilt yet be learning for the one, and make no practiſe of the other, wil this ſatisfie thy maſter? will this be acceptable to Chriſt Ieſus? No, no S. *Peter*, if thou lēdeſt him but thine eares, and giueſt him not thine heart, if thou makeſt all thy breaſt-plate of *Vrim*, & no *Thūmim*, if thou layſt vp the law in the Ark, not in thy breaſt, & wilt know God, but not ſerue him; if thou wilt haue *Iohn Baptiſts* light, & ſo ſhine like a glo-worme, & not labor for his heat that thou maiſt inflame as fire doth,

[f] Ioh. 21. 15

[g] Ioh. 21. 15.

if thou wilt imitate the shepheards voyce & not learne to tread the shepheards pace, alwayes be feeding, & neuer following: euer questioning, & neuer practising: this cānot please Christ it must needs make him checke thee; & for thy endlesse curiositie, omitting due obedience, chastise thee with this necessary reproofe in my text, saying, *Quid ad te?* this befits not thee *Peter.*

Thus *Peters* demand hath no fauor with his master, it sounds nothing well in the eares of Christ Iesus, he loueth not to see his scholers proue alwayes questionists, and neuer sue forth their grace *ad practicandum*; that they shold alwayes be auditors, and neuer actors, this is a condition that litle doth content him. *Peter* therefore had need bethinke himself in the secōd place, since his question is not gracious with him to whom he makes it, if it will be commodious to himself that propounds it.

Is

Is it therefore profitable for *Peter* to be inquiſitiue, without yeelding obedience to Chriſts former precepts? or is it not rather hurtfull? doth it not preiudice his ſafetie, to thirſt thus after knowledge with neglect of duty? Surely I feare it will proue ſo in both the branches.

For (touching the former) if [b] there be ſeruiceable vſe in vnſauory ſalt, which is good for nothing but to be troden vnder feete, then let *Peter* alſo hope for a gainefull harueſt after this drie ſeede time of his vnſeaſonable queſtions: but if *Plutarch* could haue told him, that in thoſe two kinds of good liues, the actiue and contemplatiue endeuors without knowledge are not more vnproſperous, then knowledge without endeuours is vaine & friuolous, *Peter* muſt needs thinke the ſame thing in caſes of religion, [k] that *pietas ſine morib. vana eſt imò nulla*: profeſſion

[b] *Math. 5. 13.*

[i] *Plutarch de educand. liberis.*

[k] *Iuſtus Lip. ſine polit. lib. 2. cap. 6.*

feſſion without deuotion is a vanity, yea it is a nullity: pretended holineſſe without intended godlineſſe, is but like the apples which are ſaid to be in Iury, which are faire and freſh coloured to their eyes which behold them, but vaniſh into ſoft aire if a man but touch them; ſuch is their religion which are euer learning, and neuer practiſe, and ſuch is *Peters* ſtate in this place, who hath his *Quid hic*, what ſhall *Iohn* do, but obeyeth not Chriſts *Sequere*, himſelfe will not follow him.

If this be profitable, I would you read but that one page[1] which *S. Gregorie* thought not much to write in this argumẽt. *Quid prodeſt ô grãmatice*: and I wonder what it ſhould profit the greateſt linguiſt in the world, which without interpreter were able to negociate with ſtraungers of all kingdoms, and men of all nations, yea could

[1] *Greg. ſuper Euange. hom. 9.*

could ſpeake the tongues [m] both of men and Angels, and yet had no skill in the language of Canaan, which is [n] *gloria in excelſis*, with diuine notes of [o] *Halleluia*, which could neither pray to God nor praiſe him? I feare me nothing. What aduãtage were it to be an [p] admirable rare Scribe, a skilfull expounder of the whole text of the Law, and yet not be able to find out the narrow path which leads to the inheritance of euerlaſting life? ſurely this were nothing. What were it for a man to equalize in knowledge either [q] *Ethan* or *Heman*, *Chalcol* or *Darda*, thoſe famous men the ſonnes of *Mahol*, yea to be able to enter the liſts of compariſon which *Salomon* himſelfe, in [r] whom appeared Gods wiſedome, who could learnedly diſcourſe the hidden [s] nature of all plantes, whether trees, ſhrubbes or hearbes,

[m] 1. Cor. 13. 1.
[n] Iſa. 19. 18.
[o] Luke. 2. 13.
[p] Reuel. 19. 1.
[q] Luke 10. 25.
[r] 1. Kings. 4. 33.
[s] 1. Kings. 3. 1.
[t] 1. Kings. 4. 33.

from

from the Cedar to the hyſop, nay (one ſtep higher) what if with *Adam* in his innocency he [u] could know euery foule in the ayre, all the cattell in the field, and call them euery one diſtinctly by their names, & yet [x] wanted obedience to keepe himſelfe in paradiſe, alas, what ſhould this profit him? In one word, what were it with *Iudas Iſcariot*, I ſay, not to be called [y] to the office of Chriſts cofferer, but to be [z] freely admitted a ſcholer of Chriſt ſchole, there [a] to heare and learne the ſecrets of Gods kingdom, and yet to [b] die deſperate, with his owne damned hands; to haue his [c] bowels guſh frō his body, and his [d] ſoule drenched in torments? what auailed this knowledge, what could ſuch learning profit him? Doubt leſſe not any thing, no more then he ſhold gaine by his vnhappy bargaine, who when he had [e] compaſſed the higheſt honors, the ſweeteſt pleaſures, and

u Gen. 2. 20.
x Gen. 3 23.
y Iohn. 12 6.
z Lu. 6. 16.
a Iohn. 15. 15.
b Math. 27. 5.
c Act. 1. 18.
d Iohn. 17. 12.
e Math. 16. 26.

and vnmeaſurableſt riches, which the huge circũference of this whole world containeth, ſhould looſe or let periſh that diuine part of his eſſence?

For it muſt needs be true of knowledge, which is but one ſingle good thing, if it may be anouched of al other ſuch graces; that it profits a man nothing, if he could poſſibly attaine, not only *Salomons* rare wiſedome, but al other ſuch complements as [f] *Sampſons* matchleſſe ſtrength, & [g] *Abſalons* faire beauty, [h] *Azahels* ſwift footmanſhip, with *Auguſtus* his royall dignity, & to enioy all theſe bleſſings a long life like *Methuſalems*, & yet ſo to vſe them as that at the length [i] *daretur caro vermibus, anima dæmonibus*, his fleſh ſhould be made a booty to the wormes, & his ſoule a pray to the diuels in hell: this muſt needs be a looſing match, it profits not the marchant. No more could it benefit *S. Peter* this Apoſtle, though

[f] *Iud.* 16. 3.
[g] *Eſa.* 14. 25.
[h] *Sam.* 2. 18.
[i] *Lucæ.* 2. 1.
[k] *Gen.* 5. 27.
[l] *Ioſephus de ſummo bono.*

by his busie question hee should learne the future accidents of *Johns* life and death, the manner, time and place; nay though he should get to see the platforme of that gouernment, by which the heauenly Angels are ruled in their orders, and yet himselfe shold not yeeld obedience to Christs precepts, but when his maister bids follow him, should still stand asking questions; certainly this knowledge could nothing profit him. And therefore as lost labor or vaine beating of the aire, our Sauiour reproues this learning without practise, saying: *Quid ad te Petre? &c.*

And worthily did he incurre the daunger of this checke, as wasting his precious time in bootlesse actions. For [m] godlinesse indeed is exceeding great riches, and hath annexed to it sweete gracious promises [n] both for this life present, and for the life to come. But

[m] 1 Tim. 6. 6.

[n] 1. Tim. 4. 8.

is

is *Peter* able to maintaine the same assertion, for his desire of knowledge, in which so much he sweateth, that either in this world it can make him truely wise, or else in the next world euerlastingly blessed? No, no, *S. Peter*, thy furdest ayme commeth too too short of the neerest scantling; neither sound wisdom nor heauens felicity, ensue of that knowledge which wanteth obedience. For as touching the former, it is an interchangeable verity, that as [o] *impossibile est prudentem esse non bonum*, in matters of morality it is a meere impossibility, for a wise man to fall into notorious enormities, so [p] *sapiens esse non potest qui sit idem malus*, he that is a wicked man (how learned so euer) hath no right to challenge the name of a wise mã. For they which [q] know God in the volume of the creaturs (a booke read in [r] al languages, though but once printed, and neuer since translated)

[o] *Aristot. Eth. lib. 6.*

[p] *Iulius Scaliger de subtil. exercit. 274*

[q] *Rom. 1. 21.*

[r] *Psal. 19. 1.*

and yet do not glorifie the same God as creator, howsoeuer they professe themselues to be wise in the worlde, yet in the iudgement of him that is f *Solus sapiens*, their t harts are but dark, and themselues are but fooles: we may lay of these men u as *M. Piso* sayde to *Tully* of another, *Hæc quum præclarè didicerint, tamen nihil scient*, When they haue learned neuer so much, & yet practise neuer a whit, their knowledge is no wisedome, it is no true Philosophie. Wee must rather say as the Orator did of pronunciation, that not to know God, but to feare him, is both the entrance, the progresse, and accomplishment of substantiall wisedome. For the entrance, beleeue the x sweete singer of Israel, who sayth y that the rudiments, the very alphabet of true wisedome, is not the knowledge, but the feare of the Lorde, and that the profoundest vnderstanding of

f 1. *Tim.* 1. 17.
t *Ro.* 1. 22.
u *Cicero de finib.* 5.
x 1 *Sum.* 23 1.
y *Psal.* 111. *Last.*

of all others is in thē, not which can define it, but which haue entertained it. That made ſaint *Paul* ſay,[z] that thoſe indeede are wiſe men, which take heed to themſelues, and whoſe liues are circumſpect. And becauſe ſuch footeſteppes tread alwayes, in thoſe [a] twoo pathes, which turne from euil, and leade vs vnto good: for the former branch, iuſt *Iob* ſayd, [b] that to depart from iniquitie, is the higheſt tippe of mortall mans wiſedome: and for the latter, the wiſeman hath left vs his warrant, that [c] the keeper of the law is the childe of vnderſtanding for [d] *non eloquia Dei ſcire ſed ſecundum hæc viuere eſt vera ſapientia*, not to knowe Gods commandements, but to walke in his ſtatutes, is that which commendes a man for his wiſedome. If ye looke for the progreſſe, a mans commenſing in this Arte (which is *Ars artium*, the Lady of all Sciences) ſurely [e] *in hoc vno eſt vt Deum cognoſcamus & colamus*, this is the ſole ſubiect, in which conſiſtes ſounde wiſedome, not

[z] *Eph.* 5. 15.

[a] *Pſ.* 34.13

[b] *Iob* 28.28

[c] *Pro.* 28.7

[d] *Chryſoſtomus.*

[e] *Lactantius contra grates lib.* 1.

 that

that we know god onely, but that wee
ſerue him ſemblably, this is the cõpen-
dium of al chriſtianitie. It is a delitious
[f] 1.Sam.1.14. 25 ſaying, as ſweete as the hony-deaw, [f]
which *Ionathan* once taſted, which ſaint
Bernard [g] that good father, hath left to
this purpoſe: which therfore, (leſt I im-
peach the grace therof in tranſlating) let
me preſẽt you with it in ſuch ornamẽts
as himſelfe firſt gaue it. *Si prioris vitæ,*
peccata deſleas, ſi huius ſæculi deſiderabilia
paruipendas, ſi æternam beatitudinem toto
animo concupiſcas, ſi tibi horum ſingula ſa-
piunt prout ſunt, inueniſti plane ſapientiam
veram. If men with holy *Dauid*, in ſad ſo-
[h] Pſal.25.6 rowful laments, for the [h] ſins & offences
of their fraile oft-ſliding youth, can wa-
[i] Pſal.6.6. ter their [i] night couches with plenteous
ſtreames of bracchiſh water from theyr
[k] Luc.7.39 weeping eyes, or if women with [k]
that notorious knowne ſinne of Ieru-
ſalem, can waſhe Chriſt Ieſus his feete
with repentant teares, and with theyr
haire as towelles, can wipe and drie
[l] Io.2.15. them ſofte, if both of them, [l] as they are

com-

commanded to continue this worlde and her furniture, [m] can eſteeme the thinges of this worlde, but loſſe and droſſe, for the excellent knowledge of their Lorde and ſauiour, and if for the next worlde they can ſay with Saint Paul, [n] *Cupio diſſolui & eſſe cum Chriſto,* I take no felicitie in this long lingering ſoiourning, ſince [o] in this vale of miſerie I haue [p] no continuing Cittie, but elſewhere doo looke for one that is to come, euen [q] the Cittie of the liuing GOD, the celeſtiall Ieruſalem, where is the companie of the firſt borne, and innumerable Angelles, yea, where my Lorde himſelfe is the mediatour of the newe Teſtament, I deſire to be looſed from this maſsie lumpe of ſinne, and as a member to bee ioyned with Chriſt Ieſus my head. O happie are ſuch men, and thriſe happye are thoſe women, which doo ſuch works, which vſe ſuch wiſhes, thoſe onelie haue the right Rellice of true heauenlye

[m] *Phil.* 3. 8

[n] *Phil.* 1. 23

[o] *Pſ.* 84. 6

[p] *Hebr.* 13. 14

[q] *Heb.* 12. 22

wisedom, in whose mouthes such speeches are not distasteful.

And for the third and last, which is the perfect accomplishment, the final closing vp of this wisedom which we speak of, it is wel worthy the obseruing, which
2 Pet. 1. 21. r the inspirer of all prophets hath left recorded by *Dauid* his choise ὄργανον, in that
Act 1. 16. exquisite descriptiō of an vngodly sinner
Psal. 36. 1 where laying his heart open, he finds no one sparkle of Gods holy feare in it, noting all his words, he saith they are either vnrighteous or deceitfull, and surueying all his workes, taints them all with folly, for he leaueth to deale wisely, he ceaseth to do good, saith the psalmist, this is the sinners proportraiture: as though man might so long bee iustlie termed wise, as holines & righteousnes were in the works of his hands, and as though then he left his wisedom vnfinished & imperfect, whē he ceased or gaue ouer from doing good: hee hath left off saith *Dauid*, to behaue himself wisely, adding (as a reason) and ceased to do good.

An

An impregnable argument, for the very [u] poets could tell vs, that *ſapere eſt non verba ſed verę numeroſque modoſque ediſcere vitę.* Wiſedome is no verbal thing, it ſtandeth not in learning, but leading that life which is vertuous. If a man relinquiſh this, the other vaniſheth. If thē bleſſed *Peter*, not to know God, but to ſerue him, not to heare him, but to feare him, be true vnderſtanding: if obedience to his word be both the firſt principles, the progreſſe, & the finiſhing of all holie wiſedom, it had beene thy following of Chriſt whē he called thee, which might haue made thee worthy the name of a wiſe man: but leauing that vndone, and ſeeking more knowledge, it aduaunceth thee no whit, to the attaining of true wiſedome. And therefore for this thy neglect of Chriſts *Sequere*, and yet thy preſumption to aske furder queſtions, no maruaile if thy maiſter doo correct thee with a checke, ſaying, *Quid ad te Petre*, this becommeth thee not *Peter*, this knowledge is but friuolous.

[u] *Horat. epiſt. lib. 2. epiſt poſteriore.*

If then *Peters* labour returne thus empty of the first fruits, that it procureth not true wisedome, which is the hope of this life, let vs prooue howe prosperous it will be in the latter, if in the next life, it will bring foorth eternall happinesse. But I feare me this seede like the Egyptian x barly, thogh it be both aboue grounde, & the blade wel eared, before it come to the harueſt, will bee smitten with the haile: *Peters* knowledge, thogh he get it, & neuer make his practise, wil by many staues be short of y *Iacobs* ladder, it wil neuer be able to reach to the firmament. For thogh we should vouchsafe this knowledge of S. *Peters*, a borrowed name of some worldly wisedome, such as S. *Paul* speaks of in his epistle to the z Corinths, yet if wee compared it with that true wisedome from aboue, which being a peaceable & gentle, is ful of mercy & good works, we might wel say of it as b one doth, *Pluris est vna gutula sapientiæ diuinæ, quam vastiss. quoduis, pelagus sapientiæ huius mundi:* Look what

x *Exo.9.21*

y *Ge.28.12*

z *1 Cor.1. 20.*

a *Iam.3.17.*

b *Stella de contemptu mundi, part 1.cap.34.*

c *Wis.11.19*

what oddes there is betwixt the ſmall dramme or grayne which is put in the ſcale of the weying ballaunce, and the whole huge frame of this globy world, or betwixt the leaſt pearling droppe of deaw, fallen in the morning vppon the graſsie hilles, if it be likened to the ſea that [d] watry wildernes, and ſuch is this worlds wiſedome, whoſe beſt parte is but knowledge, in reſpect of the heauenly which ſtandeth moſt in practiſe. For [e] *Laudabilior eſt animus, cui nota eſt infirmitas ſua, quam qui ſiderum vias ſcrutatur, &c.* It is a far more excellent ſtudy for a man to know himſelfe and god his creator, adding to learning charitie, the loue of God and his neighbor, than to be able to find out al the ſphers in the heauēs, the regions of the aire, the climates of the earth, and the chanels of the ſea: for [f] *ſcientia inflat*, but *charitas ædificat*, theſe may puffe vs vppe in our ſelues, but neuer lift vs vp to heauen, tis loue that builds to that height, & no other. Therfore ſmall hope ſhall S. Peter

[d] *Pſ.* 106.6

[e] *Auguſtin gloſſa ſuper* 1 *Cor.* 8.1.

haue of succesſe in this ſecond parte, it is not likely that his knowledge wil breed him perfect happineſſe. It is one ſteppe I muſt needes ſay, to riſe to that kingdome, if when god ſayth from heauen, g This is my ſonne, heare him, wee h do not as the adder which ſtoppes his eare, and refuſeth to liſten to the voice of the charmer charme he neuer ſo wiſely. But this is not al: he that i wil dwel for euer, muſt flie from euill too, and doe that which is good: and not ſit him downe there neither, but mount yet a degree higher; he that will be bleſſed, k though not for his deedes, yet in his deedes, to his hearing muſt adde action, and to his action perſeuerance; for *Enoch* not ſeeing God, but l walking with him was translated from amongſt vs, m and *Elias* when hee was taken vpp into Heauen, went not onely in a whirlewind, which perhaps might ſhadow knowledge, but in a chariot of fire, in which charity was reſembled, as though, not knowledge, but obediēce were the way to that happines,

g *Luk.* 9.35
h *Pſa.* 58.4
i *Pſ.* 37.27.
k *Iames* 1. 25.
l *Gen.* 5.24.
m 2 *Kings* 2.11.

pines. It ſhould ſeeme the very Gentiles were acquainted with the ſame path; who (though like clocks they diſagreed amongeſt themſelues, what ſhoulde be the ſubiect of their farre-ſought beatitude, whether n vertue or plenty, pleaſures or elſe honor, or if none of al theſe, ſome o imaginary *Idæa*,) yet all of them generally accorded in this, that to a true felicitie there was required, p not onelie εὐδαιμονεῖν, to be wel or knowe much, but alſo εὐπρατλεῖν, to do wel or work much: wherefore if the Epicure could ſay, q that was not Arte, which might any waye bee woorthy eyther ſtudying or profeſſing, *niſi quæ beatæ vitæ diſciplinam iuuat*, which did not further the attaining of future beatitude. I wonder r what *Dioſcorus* going on ſhipboorde for Affrica, meant to trouble himſelfe with nice quiddities out of *Tully*, *Quæ ad capiendum actionum illius finem nihil profuerũt*, which were not able to promote hym one haire breadth to happines: or what might cauſe *Peter* the Apoſtle in this

n Aroſto. ethic. lib. 1 cap. 5.

o. Ariſtot. ethic. lib. 1 cap. 6.

p Ariſtot. ethic. lib. 1 cap. 4.

q Cic de finibus lib. 1

r Auguſt. to. epiſt. 56.

place,

place, to neglect his due homage to Christ his soueraigne, and stand inquiring after Iohns life or death, of which thogh he had gotten perfect knowlege from his master, it should not haue profited, it wold nothing haue auaild him, either for the attaining of true wisedom in this world, or to the enioying of blessednes in the world to come. The same words therefore which a Philosopher once vsed, [Seneca philos.] *Quid te in illa quæstione torques, quam contempsisse quam soluere vtilius esset?* what straineſt thou thy selfe in vnlooſing that knot, which if it be still tied, brings no inconuenience? Our Sauiour might wel haue taken vp against his disciple; *Peter*, thy demand, if I should giue thee direct answere, will neither make thee wiser, nor one whit more happy: for thee to vnderstand Iohns future condition, can neyther indue thee with perfect wisedome, nor giue thee assurance of celestiall happinesse: what meaneſt thou to comber thy selfe or mee with asking or hearing such vn-

profita-

profitable queſtions. *Quid id ad te?* this beſeemeth not thee *Peter.*

Indeede thoſe trees which *Dauid* diſtinguiſheth, eyther to be [t] fruitfull as the Vine with her cluſters, [u] or fruiteleſſe as the Cedar, although tall in Lebanon, [x] Cato had woonte to terme by other names, calling the firſt happy trees, which brought foorth to their Maiſters their yeerely reuenewes: and the other vnhappy, which clad themſelues with leaues, but fedde not their Lordes with timely fruites. And Peter (I feare) is ſo farre from being happye, as not yeelding vnto Chriſt Ieſus that obedience hee expected, in beeing full of leaues without fruite, queſtions without duety, it may be doubted leſt this knowledge be preiudiciall to his ſafetie. For to omitte whole kingdomes, from whome for the like defaults, GOD in ſeuere iuſtice oftentimes [y] taketh away that gemme, as hee threatened to intreate Iſrael, in [z] ſending them a dearth, which

[t] Pſ. 80, 12.
[u] Pſ. 148. 9.
[x] *Catius Rhod. antiq. lect. lib. 19. cap. 2.*
[y] *Mat. 13. 46.*
[z] *Amo. 8. 11*

which should be, not a famine of bread, nor a thirst of water, but a penurious scarcitie of hearing gods worde, as [a]hee bitterly denoūced against the church of Ephesus, that he would remoue frō her her golden candlesticke, yea [b] as he dealt with the Iews of Antiochia, frō whom he diuerted his legates to the Gentiles, and as on vs, that he inflict not that iust vengeance for so long hearing with so little folowing: the Lord in mercy turn his face from our sins, and beholde this small Iland in the merits of Christ Iesu, I say (to passe ouer whole nations as vnseene) *Peter* I presume could not be ignorant, that both knowledge without charity puffes vp the hart with pride, against our brethrē, & the same without obediēce makes vs stand ingaged more deeply to God in his straitest iugemēts.

a *Reuel.* 2. 5

b *Act.* 13. 46.

The first by the same spirit S. *Paul* hath taught since, [c]that knowledge is a light ware, it beares vp the subiect, as anger breeds [d] rage the souls furious frensie, & [e] auarice vnsatiatenes that neuer-quenched

c 1 *Cor.* 8. 1

d *Pro.* 6. 34

e *Eccles.* 5. 9

ched dropſie, ſo knowlege without charitie ingēders but a timpany, which had almoſt ſwelled [f] in *Paul* aboue cōpaſſe: For, [g] *Vt vita ſine doctrina invtilem facit, ſic doctrina ſine vita arrogantem reddit,* as good life without learning to giue others direction, is but vnprofitable as a lamp without light, ſo learning without life is but matter of vain arrogance, which ſoone flieth vp, and as ſoone goeth forth, like a flame without ſewell. Why then bleſſed *Peter*, if thy queſtion *Quid hic*, without humble liſtening to *Sequere* from Chriſt, was thus like to infect thee with preſumptuous pride, & poſſeſſe thy hart with ſuch ſwelling humors, it was time for Chriſt [h] that phyſition of our ſouls, to purge thee quickly with this bitter checke, ſaying, *Quid ad te Petre?* feede not on the ayre, it wil make thee ſwel *Peter*, this diet is not for thee. But the danger is far worſe if *Peter* woulde obſerue what iſſue this diſeaſe wil ſort to in the end, when the criticke day of this ſicknes ſhal approach; & that

[f] 2 Cor. 12. 7

[g] *Iſod de ſummo bono lib. 3. cap. 36*

[h] *Math. 9. 12.*

is

is, it shal make him before the throne of the hiest, inexcusable for his knowledge which wroght not to obedience. For as
i *Isa.* 55.10 we see in nature i the raine & snow k the
k *Aristot. Meteor. lib. 1. cap. 1.* refined vapors of gods heauenly closet, descending from the cloudes, & lighting on the earth, go not on bootlesse errands, nor returne hence in vain, but are
l *Ps.* 68.9. l either gratious showers moistning the
m *Wis.* 16. thirsty land, m or grieuous storms choa-
16. king the glutted earth: so is it with gods
n *Isa.* 55.10 n word, which proceding frō his mouth returns not to him till it haue accomplished that work, for which at first he dis-
o 2 *Cor.* 2. 16 patched it, that o either it prooue a sauor of life to thē which shall be saued, or the sauor of death to them that perish. For since his voice as the warme-shining
p *Mal.* 4.2 beames of that p bright sunne the sun of righteousnes, works in euery mās hart,
q 2 *Chron.* 34.27. either as in wax which it mollifieth, q as it did in *Iosias* that good king of Iudah; or els as in tough clay, which it therfore
r *Exod.* 7.3. hardneth, r as it did in *Pharoh* that Egiptian tyrant: Hence it is that no man can

come

come to the prophet, to heare from his lippes the meſſage of Iehouah (as thoſe twoo for prayer came to the Temple at Ieruſalem) but hee departs home to his houſe from the man of gods feet, ſ either more iuſtified with the poore contrite Publican, or els more condemned with the prowd vaine glorious Pharaſie: Nor there is no man which can receiue a charge from Chriſt Ieſus, but eyther for his obedience he ſhall heare to his comfort, t *Euge ſerue bone*, well doone good faithful ſeruãt, or elſe for his negligence ſhalbe ſure to beare a check with u *Apage ſerue nequam*, fie on thee ſlouthfull fellow. Good Lord, with what diligence neede we looke to our feete then, when we treade in the courts of thy holy ſanctuary? with what reuerence ſhould we approach vnto thy ſacred Oracle, to heare thy voyce from betwixt the twoo Cherubins? Howe ſhoulde we with *Dauid*, though wee enter thy tabernacle, in the multitude of thy mercies, which neuer can be exhauſted, yet

ſ Luk. 18.13

t Matth. 25. 21.

u Luk. 19.22

wor-

worshippe withal towards thy blessed altar, with humble feare, & all dreadfull trembling? How might we quicken our deafe dul-hearing eares, or purifie our vncleane corrupted sinful hearts, that we might opē our gates for thee, O king of glory, & prepare our shallow vessels to receiue the seed of life? Teach vs (blessed Lord) O teach vs heauenly father, let not thy law be fruitlesse in our temples, nor returne to thee (without winning soules,) as the emptie eccho from the mountaines to the speaker. We knowe (deare God) nō syllable, nay no *iota* can want his vigour, being spoken from thy coūcels, but it either lifts vs vp nearer to thy courts in heauē, or casts vs lower to that damned pit of hell. O holy one of Israel, let thy holy testimonies not work in vs that bitter fruit of death, but nourish vs through thy blessing, to grace & life, let it so distil into our harts, as deaw vpō the hils, that it may make thē fruitful vnto al obediēce. And for thee (*O Peter*) what can patronage thy knowledge?

ledge? thy busie questioning, without duetie to thy master, thy inquiring of *Iohns* state, without inuring of Christs *Sequere?* what canst thou say, for sayling in thy action? Surely, if no wayes it be profitable vnto thee, neither for the attaining of wisedome in this life, nor for the atchieuing of true felicitie in the next: nay, if it bee hurtfull and obnoxious to thy good, that it will indanger thee for falling into pride, and bring thee more in compasse of Gods iudgement then thou wast, if thou wilt still be in demandes, and not doe thy dutie, Christ must needs reprooue thee with some sharpe reprehension, saying: *Quid ad te Petre?* this becommeth not thee good *Peter*, &c.

Thus farre (right reuerend and beloued men, brethren, and fathers;) haue we sought the two first kindes of acceptable good things, which should be in this learning of our great Apostles, to wit, if it were gracious with his master, and beneficiall to himselfe:

but hetherto our ſearch returnes with *non eſt inuentus*: this inquiſitiueneſſe in *S. Peter*, without obedience to our Sauiour, is diſpleaſing to the one, and preiudiciall to the other. Wherefore it remaineth that wee proceede on to the third place: to enquire what entertainement this quality can find, in the cenſure and iudgement of holy men and wiſe. But I feare me, you are wearie, in going thus farre at once, and therefore becauſe it is not [c] *minor virtus ſcire deſinere, quam ſcire dicere*, no leſſe commendable for an Orator, to end his ſpeech in good time, then to beginne with ſome good liking. I had rather you ſhould reſt heere, & breath you for a while, then that afterwards you ſhould complaine, that I had tired you cleane out-right. Wherefore, as *Tully* ſayd, [f] *Non omnia effundam, vt ſi ſæpius dicendum ſit vt erit, ſemper nouus veniam*, I will be loth to ſpend all my ſtore at once, but keepe ſomething freſh againſt I come again: ſo I will not hold

[c] Cœlius Rhodoginus. antiq. lect. li. 13. cap. 1.

[f] Cicero Philippica. orationū. 2. da.

hold you now to helpe mee make my ſearch, for the third and laſt thing which ſhould be in S. *Peters* learning, that is fauourable acceptance amongſt the Saints of God. I will ſpare you ſo much paines, till I come amongſt you againe. In the meane ſeaſon, for our farewell, let vs commend each other with our interchangeable prayers, into the hands of him, which in his watching ouer Israel, g *nec dormit nec dormitat*, neither ſlumbers nor ſleepes, but keepes it from all euill. To that h faythfull witneſſe, which loued vs ſo dearely, as that he waſhed vs from our ſinnes in his own precious bloud, & made vs Kings and Prieſts to God his father, be glory & dominiō for euermore, *Amen.*

g Pſa. 121. 4.

h Reuel. 1. 5. 6.

The merciſull goodneſſe of the Lord indureth for euer & euer vpon you al, if you feare him: and his righteouſnes remaineth vnto you and your childrens children, if ye keepe his couenants, and think vpon his commandements to doe them.

The grace of our Lord Ieſus Chriſt, &c.

THE SECOND Sermon.

RIght Honourable, right worshipfull, and well beloued, like *Salomons* [a] quaternion of particular insatiables [b] an Italian Bishop hath obserued in generalitie, that there are three things in nature, which neuer can be satisfied: an eternall essence with accidents which are temporall: a creature which is spirituall, with bodies that are corporall: nor a substance which is infinite, with finite complemēts. Surely, such a thing is the precious soule of man: eternall in continuance, spirituall in her essence, and infinite in apprehensions; & therfore neuer to bee filled with any creatures whose daies are numbred, whose substance is circumscribed, or whose stint

[a] Prou. 30. 15.

[b] Reynerius to. 1. Pantheol. cap. 3. de diuitijs, 1.

ſtint is meaſured. [b] And if this be true in all the ſoules of men, that no created eſſence can giue them full contentment, it may worthily bee admired in *S. Peter* the Apoſtle, what ſhould make the cogitations of his minde ſo reſtleſſe, as when not [c] fleſh and bloud, but God himſelfe from heauen, had reuealed vnto him the perfect truth concerning *Ieſus Christ*: (whoſe two compleate natures are thoſe [d] *Duo cardines*, the 2. celeſtial Poles, on which doth reſt the whole firmament of *diuinitie*) yet not to ceaſe from troubling his maſter with demaundes, which though they ſhould be anſwered, yet could not make him ſatisfied.

[c] Mat. 16. 17.

[d] Act. 9. 20.

Doubtleſſe his curioſitie which hee bewrayed in this Chapter, in queſtioning of *S. Iohn*, that beloued Diſciple, treſpaſsing in the meane while, by a ſin of omiſsion, in not running after Chriſt when he ſayd, *Come follow me*, could neither be pleaſing vnto God, nor profitable to himſelfe, nor gracious or

acceptable in the iudgement of the world: and therefore extorted from our Lord and Sauiour, the ſeuere reprehenſion which is leuied in my Text, with *Quid ad te?* why lendeſt thou mee thine eare, but followeſt not with thy feete?

In the firſt part of this Text, which is the perſon of Chriſt Ieſus, reprouing the Apoſtle for his deſire of knowledge, without a diligent care of performing due obedience, I haue ſpoken not long ſince, in that worthy audience of *Poules*, touching the two firſt motiues of our Sauiours taxing *Peter*; the one drawne from his owne diſlike of ſuch vnprofitable ſtudyes, & the other from that ſlender crop, which it could affoord the Queſtioniſt himſelfe.

There remaineth in that firſt part, the third and laſt inducement, which might vrge our Sauiour to this vnuſuall ſeueritie, namely, if there were nothing elſe but the hatefull, loathed diſtaſtfullnes, which it hath euen in mans

corrup-

corrupted ſinfull iudgement, it were able to make him which knew al ſinne, ſo vile, as that it had brought him to his ſhamefull bloudy croſſe, to ioyne with the world, in reproouing of this one ſinne, and to cry vnto Saint *Peter*, as he doth in this place. *Quid id ad te?* Fie *Peter*, my Apoſtle? this knowledge without obedience, is not for thy profeſſion.

In opening which one cauſe of the opinion of the world, giue me leaue I beſeech you, with as much breuity as I can, to ſhew you what is her iudgement concerning both thoſe ſinnes, which here are found and marked in our Apoſtle. For there are two ſinnes [c] by *Moſes* poynted out in the Law, the one of Commiſsion, & the other of Omiſsion, and they are both here perpetrated by Saint *Peter* in my Text, and both of them reprooued in the iudgement of the world. The firſt is his ſinne of Commiſsion, in thirſting vnſatiably after endleſſe knowledge, and

[c] Num. 15. 22. 24.

this the world holds fruitlesse, because it laboureth for impossibilities: the other is his sinne of Omission, his neglect of duetie, in not following Christ, when he said *Sequere*; & this men count odious, because default was made in not doing that which was so necessary. And verily, if the sonnes of wretched *Adam*, do thus repute, & censure Saint *Peters* action, to bee either altogether booteleſſe, or else so exceeding odious, the blessed sonne of God Christ Iesus our redeemer, must needs checke the same faults in his deere Apostle, with *Quid ad te? Peter* this is not for thee, I blame thy curiositie.

The former part of their sentence, they firmely ground vpon the nature and condition of mans immortall soule, whose permanence being euerlasting, her essence spirituall, and her apprehensions infinite, the world wel knoweth, cannot bee satisfied with that which is either of a limited continuance, a grosser substãce, or of finite sette dimen-

dimensions. For the first, which is the temporary blessings of our pilgrimage [f] *Animam nostram implicare possunt, implere verò nequeunt*, well may they for a time peraduenture feed our fancies, but neuer can they to the end, fill our hungrie appetites. You may marke it if you please, in the diuels last temptation to our Sauiour, where, when hee shewed him the rich kingdomes of this earthly globe, with promise to seate him in them by a deed of gift from his bounty, he discouered vnto Christ, sayth [g] one of the Euangelists, all the glorie of those Emperies: indeed that might sharpen his stomacke: yea but hee did it, sayth [h] another of those blessed notaries, *in ictu oculi*, in a moment of time, in the twinckling of an eye: they would not tarry with our sauiour, any time to bee looked: a solemne shew, but very sodaine, exceeding sweete, but (alas) too short, which might therefore giue a taste, but surely no contentment.

[f] Didac. Stella de contemptu mundi. lib. 3. cap. 32.

[g] Mat. 4. 8.

[h] Luk 4. 5.

For

For the second, that spirituall creatures are not satisfied with things corporall, you may note it by the rich man spoken of in the Gospel: who when hee had filled his barnes with the earths plenteous fruits, and stuffed his storehouses with his aboundant wealth, inuited his g soule to a solemne feast: and as though a table with these cates, had beene spread for her diet, bad her fall too, and welcome, eate, drink, and take her pleasure. But the very Gentiles of their Ephesian Goddesse, whom they reputed the tender nurse of whatsoeuer liueth, could say she was h *Multimammia*, she had seuerall prouisions, for sundry creatures. And God himself in the second age of the world, when he commanded *Noe* to receiue into his Arke i some of all creatures, for preseruation of their kindes, which was for their *porro esse*, that by propagation their natures in the world might bee continued, charged him withal to take with him into his vessel k of al kinds of meate

g Luk. 12. 19.

h Angel. Policianus in Miscell. cap. 51.

i Gen. 6. 19.

k Gen. 6. 21

meate vnder heauen, which might bee eaten, which was for their *eſſe*, that by their proper and naturall foodes, euery liuing thing in his kind might be ſuſtained: according to his owne practiſe in the firſt age of the world, when from the creation, hee made the earth bring forth [l] graſſe indeede for beaſtes, but wine and bread for men. Wherefore God from heauen, ſeeing the rich man ſo greatly erre, as to thinke a diuine ſpirituall eſſence could feede ſo groſely, as on terreſtriall creatures: that his corne in his garners, or coyne in his coffers, were victuals for her nouriſhmēt, told him that he was but [m] a foole for his labor; for ſuch intellectuall and heauenly ſpirits, with earthly bodyes neuer can bee filled, it is no due foode, it is no competent ſuſtenance.

[l] pſa. 104. 14. 15.

[m] Luk. 12. 20.

And for the third and laſt, that an infinite ſubſtance cannot be ſatisfied with finite cōplements, it is eaſily to be learned frō the Geometricall proportions. For the rule is true in that excellent ſcience,

science, that no circle drawne in the compasse of a triangle, can possibly fill vp all the corners of that figure, but though it be made with neuer so large a circumference, yet still the angles will be vnrepleniſhed. Now humanitie hath taught vs, [m] that the heart of man which is the soules seate, & lifes bloud-warme fountaine, is *triangularis figuræ*, a substance with three corners: of which, two, and those somewhat broader, stād vpward in the body, as though nature taught her, that her affections should bee ofter and greater vpward to heauen, and things heauenly, and the third, which is pendent, is somewhat more sharpe poynted, as though the fashion of this lodge, should teach her gueſt this lesson, that her thoughts should bee seldome and sparing downeward. And answerable vnto this diuinitie, hath enformed vs, that *mundus* is *orbis*, the world is framed in a circuler figure: for so the royal Prophet sung long since in his Psalme, that

[m] Aristotel de generatione animalium. li. 2. cap. 4.

[n] God

[n] God hath made the round world ſo ſure, that it cannot bee remooued. [n] Pſal. 93. 2.

So then, if our hearts the manſions of our ſoules, bee ſhaped (as you haue heard) in a three-ſquared faſhion, & the world with her contents, be moulded like a lumpe, in ſo round a forme: and if triangles by no meanes can poſsibly be filled with the moſt ſpacious circles: what hope is there, that this world which is finite in dimenſions, can euer fill our mindes, whoſe reach is infinite? neuer can the will nor vnderſtandings of our ſoules, bee ſatisfied with any thing which the creature yeeldes. For if any thing in this life, which the world affoordeth, might giue contentment to mans immortall ſpirit, there is nothing can come neerer that work of perfection, then learning and knowledge, then wiſedome and vnderſtanding. For what may better ſatisfie the appetite of any thing, then that foode which by nature giues it proper nouriſhment. And ſuch a thing is learning,

p Cicero acad queſt. lib. 4. P *Naturale quoddam ingeniorum pabulum*, as proper and as naturall a diet for
q 1. Cor. 3. 1, 2. the ſoule, as q euer milke was for chil-
r Iudicum 14. 8. dren hanging at the breaſt, or r honye for the bees which labour in the hiue. But (God wot) this foode is farre from filling our vnderſtanding; well may we hunger and thirſt ſtill for more knowledge, but neuer can our hunger bee ſatisfied, nor our thirſt bee quenched: our ſoules in this life, with this precious mettall, ſhall queſtionleſſe at the moſt, bee no more then parcell gilt, we
s 1. Cor. 13. 9. can s know but in part, and that maketh vs loue but in part. The t preacher
t Eccleſ. 1. 8. ſaw long ſince of two of her ſeruants, that they could neuer doe inough as yet to pleaſe her: not the eye with ſeeing newe and ſtrange ſpectacles, nor the eare with hearing freſh and rare inſtructions, no, rather wiſedome ſayd
u Eccl. 24. 24. her ſelfe, that ſuch is her condition u as they which taſte of her, ſhall euer haue more hunger, and they which drinke at her well, their thirſt ſhall ſtill be greater:

ter: for the ſoule, whoſe vnderſtanding hath infinite apprehenſions, neuer can be ſatisfied with ſome few finit leſſons. It ſhould ſeeme ſo amongſt others, by Saint *Peter* the Apoſtle, in thoſe two attendants of his vnderſtanding. For touching his eyes, the two watchmen of his ſoule: many iuſt men with *Simeon*, had [x] wayted no doubt, for the light of Iſraell: many [y] Prophets, nay, many Kings, would faine haue ſeene thoſe things which hee ſaw, and could not: yea [z] the bleſſed Angels in their heauenly orders, longed to ſee Chriſt Ieſus incarnate, but for ſome ages could not: yet behold our Apoſtle, admitted by the almightie, to bee a happie ſpectator of our Sauiours preſence, contents not himſelfe with that, but needes will ſee things future, will know the accidents of ſuccedent ages. And for the [a] other which is the ſenſe of learning. *Peter* had heard not God himſelfe with his voyce of maieſtie, for that peraduẽture would

[x] Luk 2. 25.
[y] Luk. 10. 24.
[z] 1. Pet. 1. 12.
[a] Sensus diſciplinæ Plutarchus de prudentia animãtium.

[b] Exo. 20. 19. [c] 2. Chro. 36. 12 [d] Heb. 1. 2. [e] Luk. 4. 22. [f] Matth. 7. 28. [g] Iohn. 5. 39.

would haue been [b] too terrible, nor by the mouth of his poore seruants the Prophets, for [c] that perhaps might haue seemed too contemptible, [d] but speaking by his sonne Christ Iesus our redeemer, whose words were not too feareful, for [e] his lips were ful of grace, nor yet too simple, for hee [f] spake with heauenly maiestie, and his sermons had taught him [g] al things that were necessarie to euerlasting life. And yet see this holy mā is not satisfied with this knowledge, he will yet be learning more, he will heare what shal be *Iohns* end; *Master*, sayth hee, *what shall become of this man?*

Wherefore, since Saint *Peters* eyes will neuer haue inough of seeing, nor his eares cannot bee satisfied with all their hearing, looke what the world will censure of the two precedent errors, that the diuels plotte was but weake, when with his temporany proiects, he thought he could inueigle the sacred soule of Christ, which was a di-

uine

uine and rare immortall eſſence, and that the rich mans hope was fond, whilſt he ſuppoſed, he might cramme his ſoule, an excellent and heauenly intellectuall ſpirit, with his groſſe and earthly corruptible prouiſions: ſo vvill all men ſay, that *Peters* conceit vvas vaine, to imagine that his vnderſtanding, vvhich vvas infinite in apprehenſions, could be fully fraught vvith this and a thouſand more ſuch queſtions, as though there vvould not ſtil euermore be ſomething, vvhich his diſcourſing thoughts vvould labour to attaine to. So that if all the vvorld vvould giue this certaine verdict, that his labour muſt needes be booteleſſe, becauſe his vvorke vvas endleſſe, our Sauiour might vvell returne Saint *Peters Quid fiet*, good Maſter, vvhat ſhall *Iohn* doe? vvith his *Quid refert*, alas *Peter* vvhat needeſt thou care? vvith *id ad te?* it appertaines not to thee, vvhat needeſt thou aske that queſtion?

And thus much holy and bleſſed

Christians, shall serue for the former part of the vvorlds determination, cōcerning the Apostles first sinne, vvhich is his sinne of Commission. Novv as shortly for the latter, vvhat all good men may say as touching the second trespasse, vvhich is his sinne of Omission. For suppose the vvorld should yeeld vnto Saint *Peter*, in such tearmes as our Sauiour once vsed vnto the Pharises [h] *Hæc fecisse licuit, sed ne alterum quidem infectum reliquisse. Peter* let vs grant it had beene lavvfull for thee, in this and such like questions to haue beene infinitely inquisitiue, yet vvhy didst thou altogether fayle in thy duety of obedience? thou vvouldst haue Christ heare, that hee might ansvvere thee; and why wilt not thou heare that thou mayst follovv him? vvhat all in questioning, and neuer a vvhit in action? hovv should the vvorld approoue of such a scholler? hovv can she esteeme this vaine and emptie learning?

[h] Math. 23. 23

Doubtlesse I feare shee vvill prize it very

very meanely, and geſſe this commoditie to bee of no great reckoning. For beſides that God by his Prophet [1] *Eſay* diſliked ſuch ſeruitors as drevv neere him vvith their lippes, but yet drevv backe from his vvorthippe in their hearts. The very Pagan could novv tell him, that [k] *Parum placent ea literæ quæ ad virtutem nihil profuerunt*, there is nothing more vnſauorie, yea in mans corrupt iudgement, then knovvledge vvithout vertue, then letters vvithout manners. I neede not to tell him vvhat ſtraight ſeuere doome our Sauior once gaue againſt the ſlouthfull ſeruant, vvhich [l] knevv his maſters vvill, but made no meanes to doe it: let mee but tell him all the vvorld hath ſubſcribed, and confirmed that iuſt ſentence vvith their ſeuerall hands, ſaying [m] *Odi homines ignauâ operâ, ſapientiâ philoſophâ*, men count it a thing moſt intollerably hatefull, to ſee one for ſpeculation like a [n] Grecian Philoſopher, that (*Tanquam per oſtrociſmum*) may be ſhut out as too

[1] Eſa. 29. 13.

[k] Saluſtius de bello Iugurth.

[l] Luke 12. 47.

[m] Pacuuius

[n] Ex Athenis, ſcientiar. fluenta. Cœl. Rhodog. li. 16. 24.

o Murmuleius in 7. egl. Mantuani.

vvise, and yet for his action, like a o Romane *Bardus*, that for his too much simplicitie, may be hist out as a foole: to see in the same person a head like *Salomons*, and farre vnlike it, a heart like *Nabals*, let any man say vvhat credite vvere in this.

p Arist. politic. lib. 1. cap. 7. & Cic. 1. de diuinat.

I remember a p storie of *Thales Milesius*, a man much renovvned for his skill in Astronomie, that after he had a long time obserued the heauens motions, and yet not enriched himselfe in his ovvne stations, there vvere many that vvould be vying at the poore Philosopher, and tell him surely his starre-gazing vvas a svveet professiō, that vvas neuer yet able to make him peny richer. I doubt me, so all good men would tell our Apostle, that his questioning of Christ vvithout yeelding due obedience, must needes be a faire peece, a goodly kind of learning, vvhich perhaps might make him vviser, but surely no vvhit holyer. Let *S. Bernard* else as fore-man, giue his verdict for the rest,

and

and reſolue vs what glorie there can be in this practiſe. Verily he will enforme vs, that q *Monſtroſa plane res eſt, gradus ſummus, & animus infimus, ſedes prima & mens ima, vultus grauis & geſtus leuis, ingens autoritas & exigua probitas*, as in matters of ciuill life, it is a monſter in a Kingdome to ſee them haue moſt worſhip, that are leaſt worthie, in dignities to be greateſt, which in deſerts are ſmalleſt: that thoſe to themſelues ſhal receiue the richeſt gifts, which (God wot) in themſelues haue but the meaneſt gifts: that they ſhall be garniſhed with whole pounds of honour, which ſcarce are furniſhed with one dramme of honeſty: *Ita ſcientiæ plurimũ conſcientiæ parũ, ſermo multus fructus nullus, lingua magniloqua manus remiſſa*: in cauſe of Religion it is altogether as hideous for a man to haue in himſelfe a plentie of all ſcience, and yet withall a penurie of good conſcience, to haue a tongue like him in *Eſdras*, r that ſpeakes by the talent, and yet handes like him in *Salomon*, that

q Bernardus de gradib. humilit.

r 1. Eſdras 3. 21.

r Prou. 6. 10. r ſcarce works by the ounce. So farre is the worlds herold from ſounding forth her prayſes, that hee blazeth this learnings armes with barres and notes of infamie: our Sauiour therefore muſt needs correct it with *Quid ad te?* Fie *Peter*, it is diſgraceſull: if the world cenſure thy firſt action to bee fruitleſſe, becauſe impoſsible: and thy latter demerite odious, and much abhominable; I muſt needes admoniſh thee, it beſeemes not my Diſciple. Wherefore holy and bleſſed brethren, pertakers of the heauenly calling, if our Lord and Sauiour ſo ſeuerely reprooued this thirſting after knowledge, without working in obedience, this *Quid hic* in *S. Peter*, without *I præ, ſequar*, good Maſter I will follow thee, let me beſeech you that (ſince this generation, and many eſpecially in this honourable Citie, are ſo much addicted to ſingularitie of opinion, more then to ſingleneſſe of conuerſation, as though Religion conſiſted not in this, but in the other, in learning queſtions, without following

following precepts) it would pleaſe you to conſider, how worthily our Redeemer beſtowed this checke vpon that kind of wiſedome, as being neither pleaſing to himſelfe, nor profitable to the Apoſtle, nor yet gracefull or well reputed of in the worlds eſtimation. *Quid ad te?* ſayth our Sauiour.

Remember, O remember I moſt humbly intreate you, what Saint *Iames* that good Biſhop in old time did aduertiſe vs: that [1] pure Religion and vndefiled before God, is what? to be humerous in maintayning ſtrange and vaine paradoxes, to broche dayly to the world ſome new-found aſſertiõs? No, no ſuch matter: this is it which God our Father wel accepteth, if we viſite the fatherleſſe and widowes in their troubles, and if wee keepe our ſelues vnſpotted of the world. Yea this is ſound Religion; hee that wil be a pure one, let him be pure in this ſort: not to bee odde in his learning, but to be good in his liuing, elſe all his *quid hic* will bee nought without

[1] Iames 1. 27.

Sequere.

Forget not beloued brethren, you that are called to *Peters* function, the most honourable seruice vnder Kings & Princes, forget not *Iohn Baptist* [u] that Prophet of the highest, how he was not onely [x] *vox clamantis in deserto*, one that could crie aloude, that could speake wel, but that also, [y] *Nec edens venit nec bibens*, he was one that liued well, his carriage was a patterne of all graue sobrietie: O folow his steps, imitate *Iohn Baptist*, let not all bee questions, and nought in actions, all care of studie, and none of pietie. This is it which our Sauiour by no meanes will approoue of.

[u] Luke 1. 76.
[x] Iohn 1. 23.
[y] Math. 11. 18.

And for you the deere children of the Church our mother, may it please you at my instance, seariously to consider, that it is indeede a high and excellent commendation for any one [z] with *Barnabas* amongst the Iewes, to haue this giuen forth of him, O sure he is a good man: or [a] with *Cornelius* amongst the Gentiles, to receiue this testimonie of them

[z] Acts 11. 24.
[a] Acts 10. 2.

them that know him, *Doubtleſſe this man is one that feares God*: But let me by your patience tell you withall, that hee which with *Barnabas* would bee counted a good man, muſt procure this opinion by his fayth ſhewne to the world, and ſpecifie it by the aboundance of Gods graces dwelling in him: [b] for ſo did hee in the Acts of the Apoſtles. And he that with *Cornelius* would be famous for deuotion, or be eſteemed of others a man very religious, muſt not thinke it reſts in a bare naked knowledge, in multitudes of queſtions, or in frequent conference. No, he muſt doe [c] as he did, hee muſt pray oft to God, and giue much almes to the people: elſe all his knowledge is nought without obedience.

[b] Act. 11. 24.

[c] Act. 10. 2

In one word, let vs al which ſo ioyfully triumph, in that happie name of profeſſed Chriſtians, fixe alwaies in our thoughts that bleſſed *Idea* of Chriſt Ieſus himſelfe, our Sauior and Redeemer, who not onely for his wiſedome was able to report what thing ſoeuer in former

mer times was acted: (for so sayd the
[a] Iohn 4. 29. woman of *Samaria* at the Well, [d] *Omnia vere dixit, He hath told me all things right*) but also for his holinesse did worke in the world, all the gracious workes of perfect righteousnesse; for so the Galile-
[e] Marc. 7. 37. ans could testifie of him [e] *Omnia rectè fecit, He hath done all things well* too: hee knew all things directly, he did all things iustly. An admirable patterne, a worthie president. Learne then (good Christians) not of *Peter* in this Scripture, to seek for knowledge with neglect of dutie, to be quicke in hearing, yet but slow in following, to be alwaies learning but neuer practising: for this you see our Sauiour finds him blame-worthie: but learne of Christ himselfe, the Churches
[f] Marc. 11. 29. [f] heauenly schoole-master, learne this one lesson, at least studie often in the course of your liues on it, to make wisedome and iustice sweetely kisse together, to make knowledge and obedience louingly run along like to eeuen paralells, I meane if so readily you wil

receiue

receiue the first part of our Sauiours lecture, g to bee wise as Serpents, that like good schollers you would speedily take out the next; to bee innocent as Doues: that you would make the holinesse of your conuersation, alwayes concurre with the measure of your vnderstanding.

g Math. 10.16.

And thus much right Honourable, right Worshipfull, and right worthily respected, shall serue to haue spoken for the first part of this Text, to witte, the *agent* in this due reproofe: which is our Sauiour commanding seruice, but answered of Saint *Peter* with nought but questions, and therefore checking him with *Quid ad te Petre?*

It remaineth that wee beseech God the father of all wisedome, that passing ouer the studie of that h *kind of knowledge, which being full of nothing but strife and contention, is altogether earthly, sinfull, and diuelish, he wold powre into vs from aboue, that* cœlestiall *wisedome, which being* i *pure and peaceable,*

h Iames 3. 15.

i Iam. 3. 17

peaceable, gentle, and without hypocrisie, is fraught with all mercie, and the fruits of goodnesse. And this God the Father of his mercie, for Christ Iesus his Sonnes merites, by the blessed guidance of his holy Spirit, fauourably vouchsafe to grant vnto vs. To which three persons, one God Almightie, Immortall, and onely wise, bee all honour and prayse, laude, and thanksgiuing ascribed by vs and all his creatures, this day and foreuer whilst the world endureth. Amen.

(..".)

Laus Deo.

THE THIRD Sermon.

CVt of this ſhort Scripture (beloued Chriſtians) conſiſting of foure parts, as a naturall body of foure principall Elements, I haue heretofore in this and another Auditorie, intreated of the firſt: to witte, the agent which in this place keepes viſitations with *S. Peter*, and that was Chriſt Ieſus, the Arch-biſhop of his ſoule: I proceede, by your patience, to the ſecond, which is his Action, & that is his reproofe of the Apoſtles curioſitie, which heere our Sauiour checks with this ſharpe reprehenſion, *It becommeth not thee Peter*, it beſeemes not my Diſciple.

In vnfolding which reproofe from the Churches great Reformer, let mee firſt

first in all possible humilitie beseech you, that no man misconceiue or misconstrue these my speeches, who striue not to restraine the most painefull searching after necessarie knowledge, but onely to represse the tickling humor of fruitlesse *Curiositie.*

[a] Iudg. 20. 16 I remember a storie of the [a] men of *Beniamin*, that the Scripture sayth, they were excellent at the sling, so as if they threw stones at any marke, they would not fayle to hit it within the breadth of a hayre: but yet as actiue and as nimble as they were, they were but left-handed people, they threw not with the right. This brings to memorie a saying of King *Salomons*, who tells vs [b] that the heart of a wise man, is at his right hand, but (alas) the foole hath his placed on the left. Indeede not vnlike, it wanteth not probabilitie. For (God wot) there are many in this vild censorious world, which doe not [c] with *Elisha* the man of God (in the Colledge of the Prophets which was at *Gilgall*) turne bitter *Collo-*

[b] Eccle. 10. 2.

[c] 2 Kin. 4. 41

quintida

quintida into wholesome foode, nor with our Lord and Master [d] at the solemne marriage, change weake and thinne cold water, into neat and strong hot wine: but [e] (curſed as they are) miſcall the creatures, ſpeaking good of euill, and euill of good, putting darknes for light, and ſowre for ſweete. Example of this may be thoſe two periured witneſſes, who when our Sauiour had ſaid [f] Deſtroy this earthly building, and once in three dayes I will rayſe it vp againe, ſpeaking of his owne moſt bleſſed body, which was but as ours is [g] a clayie tabernacle, did notwithſtanding [h] of ſette pretended mallice, peruert his heauenly and moſt ſacred words, as though he had vttered them of *Ieruſalems* Temple, which was that Cities beautie, and the whole worlds glorie: wherefore ſince this age and preſent congregation, wanteth not a number of left-handed *Beniamites*, & euil-hearted auditors, let me not I pray you, be ſo vnderſtood, as though my inuectiue againſt

[d] Iohn 2.8
[e] Eſa. 5.20
[f] Iohn 2. 19.
[g] Iob 4. 19.
[h] Mat. 26. 61.

againſt *S. Peter*, ſhould be an Apologie
[i] Act. 17. 23. [i] for them of Athens, or as though in reproouing this ages curioſity, I would patronize the old worlds palpable groſſe ignorance: I meane no ſuch matter. Let the [k] Philoſophers entitle her the
[k] Cic. de Diuinat. lib 2. [l] Thomas Aquinas nurſe of great deepe wonders, or [l] ſome (which would make knowledge their owne peculiar) let them grace her further, to be Deuotions mother: Mother let her bee to Religion if they will, but ſurely they ſhall neuer make her more
[m] Rom. 10.14 then ſtep-mother: [m] for how ſhall men ſerue that God, of whom they haue not heard? or true mother if they wil needs haue her, and that there be no remedy, lette them better learne to know her daughters name; it is not Deuotion, they miſtake her, it is Superſtition: for ſo Saint *Paul* ſayd in the ſtreete of *Mars*, that they [n] which worſhipped at the
[n] Act. 17 23. Altar of the *Vnknowne* God (there was
[o] Act. 17. 22. the Mother) poore people were [o] exceedingly too much ſuperſtitious, there followed the Daughter. Ignorance and

ſuper-

ſuperſtition of force muſt go together. But ſince I make no queſtion of it, that as [p] to ſtand before the throne of God and the Lambe Chriſt Ieſus, is the [q] fulnes and ſaciety of the next worlds beatitude; ſo the entrance in this life to a Chriſtian felicitie, [r] is to know God the Father, and his promiſed Meſsias: I hope no man will ſurmiſe, that I purpoſely declaime, againſt the true knowledge of our moſt mercifull God: but onely againſt that vaine Curioſitie, which is neuer ſatisfied in endleſſe queſtions: for this is it which our Sauiour miſliketh in *S. Peter*, and tels him it befits him not, with *Quid ad te Petre?*

[p] Reue. 22. 2. 3.

[q] Pſa. 17. &c.

[r] Ioh. 17 3.

Now therefore, if it pleaſe you, lette vs examine this attainder: firſt if our Apoſtle were guiltie of this crime: and in the next place (if he were) what ſhould moue our bleſſed Sauiour with ſuch vehemencie of words, to taxe this ſmall infirmitie, as not to ſay *nihil refert Petre*, it makes no matter, it concernes not

thee *Peter*, but with an interrogation, what hast thou to doe with it? *Quid id ad te?* What is that to thee *Peter?*

For the former, which is the inquirie after this fact in *S. Peter*: *Timothy* in
[f] 1. Tim. 6. 20. 21. in his Dioceſſe indeede had ſuch, [f] as of prophane bablings and oppoſitions, meere ſophiſticall canils, did make to the world an open plaine profeſsion: and *Epheſus* that great Citie, renowned through all *Aſia*, had many ſchollers
[t] Act. 19. 19. of this kind, [t] ſtudents of curious Arts: but is it poſsible that in Chriſts ſchoole any bend their ſtudies that wayes? can *Peter* be any of that ſocietie? yes alas, it is true, *Peter* is not cleare from this infection. For as in generalitie that
[s] Caluinus inſtit. li. 3. cap. 21. in ſect. 1. [u] late Diuine ſayd well, that *in Curioſitatis hmius audaciam multi paſsim ruunt, & in ijs quidam alioqui non mali*, Many men are ſubiect to bee too audaciouſly curious, & in this number ſome, which otherwiſe are very good men: ſo in
[x] Laurent. Villanicen. particular, it is [x] certaine concerning our Apoſtle, that his queſtion to our Sauiour

Sauiour, as touching his fellow *Iohn*, ſauoured a little too much of this fruitleſſe curioſitie: hee was right one of *Eues* ſonnes, troubled with the [y] hearts itch: whoſe ſoule beeing tickled with luſt [z] of knowing good and euill, ceaſed not from her motions till ſhee felt a merri-gall; Indeede ſome pleaſure in himſelfe had *S. Peter* by inquiring after newes, but bitternes from Chriſt, when hee reprooues it with this checke, *Quid id ad te?* thy ſoule is too tickliſh *Peter*, ſhee luſts too much for knowledge. But if the diſeaſe bee no more dangerous, nor the crime more haynous, *Quid opus eſt gladio vt occidas muſcam?* What neede ſo bitter pilles, to purge ſo ſmall a ſickneſſe? a word had beene inough to chaſtiſe that ſmall treſpaſſe, what needed this inuectiue, for one poore queſtion? O ſir, *Quia* [a] *magnus paſtor fuit Petrus, nulla vel leuis in eo ferenda culpa vel curioſitas.* Had *S. Peter* been an ordinary man, one of the commõ multitude, our Sauior either with

[y] tius. de ſanctis in Euan. S. Iohannis.

[z] Cal. inſtit. lib. 3. cap. 25. ſect. 10. Gen. 3. 6.

[a] Vincentius in ſpec.

silence or more mildnesse would haue passed it ouer: but being a pillar of his Church, a Peere of his spirituall kingdome, the least flaw in such a Pillar, the smallest *indecorum* in such a beaupeare, might not bee pretermitted without correction. For [b] *Pedibus licet adhæreat puluis, non tam curamus: at in capite inquinamenti nihil patimur*: if a little dust chance to sticke on our feete, wee doe not heede it: but on our faces, which are the beauteous heauens of our lesser world; wee cannot endure the least disparagement. The [c] seuentie Princes vnder *Adonibezeo*, might happilie brooke the cutting of their toes, it was no open deformitie, it was not seene in the bodie: but [d] *Dauids* Embassadors, if their visages bee disfigured, when the Amonites in mockerie, haue shaued their beards to the halfes, cannot but be ashamed, and blush at such indignities. So could our Redeemer perhaps haue winked, if this deformitie had been in the foot of his body, in the least

[b] Vincencius ibid.

[c] Iud. 1. 7.

[d] 2. Sam. 10. 7.

leaſt of his little ones: but in him which was a Prince and Captaine of his Companies, [c] a choyſe Prolocutour of his ſacred Parliaments, it might not eſcape without controlement. Wherefore, though there were manifold graces of the bleſſed ſpirit, refulgent in *S. Peter*: as his [f] readie obedience to our Sauiours firſt call, whē he was choſen to be an honourable Apoſtle: his [g] thirſt of heauenly wiſedome, when hee craued an expoſition of his Maſters Parables: [h] his ſweete and humble modeſty, when hee denyed the Lord of glory to waſh his ſweaty feet: and [i] his reſolute magnanimitie, to offer his life in his leaders quarrell; yet none of theſe, nor all theſe could begge a pardon, that this default in ſo great an Apoſtle ſhould not bee chaſtiſed with *Quid ad te? Peter*, amongſt ſuch golden ſplendent vertues, this vice of Curioſity not is beſeeming.

[c] Act. 2. 14. 15

[f] Math. 4. 20

[g] Luk. 12. 41.

[h] Ioh. 13. 37.

[i] Ioh. 13. 6.

And ſurely, though the glorie of theſe celeſtiall ornaments may ſeeme

ſufficient to haue caſt a ſhade, in which this one infirmitie might haue beene couered; yet if our Apoſtle ſhall duelie marke in this his darling which heere ſo tenderly he hath imbraced, but ſome few lineaments: and obſerue in Curioſitie but three things onely, her parentage, her qualities, and her entertainement, I dare ſay hee will not wonder that our Sauior ſo earneſtly doth warne him to diſclaime her. When he ſhall ſee (I ſay) the ſtocke of her ancetours, the qualities of her life, and her entertainement with the wiſe, he cannot but ſubmitte himſelfe to this reprehenſion of *Quid ad te?* from his Lord and Maſter.

For the firſt therefore, which is the originall of this ſinne, the ſtocke from which the pedigree muſt bee ſetcht: we muſt not looke (as [k] *Pallas* could) to deriue it from aboue: God wot it is a lower houſe where wee muſt find her ancetours. For if wee ſhould looke to bring her ofspring from the heauens, as though Chriſt were the ſchoole-ma-

[k] Cicero de natura. deor. lib. 3

ſter

fter of ſuch a ſcience: indeede we ſhall heare him ſay [l] *Diſcite a me*, &c. Sirs come to mee, I will reade you a lecture: yea, but this Text is of humility, and not of Curioſitie: if you will learne of me, learne to be meeke and lowly. [l] Math. 11. 29.

Looke as the ſun in nature [m] which is the heauens bright eye, the worldes warme comforte, and the ritch fountaine of delightfull light, though ordinarily as [n] a mighty Giant he reioyceth to runne his courſe from Eaſt to Weſt; yet [o] once retyred himſelfe in *Ahaz* diall, and went backe ten degrees from Weſt to Eaſt: ſo that ſhining [p] ſunne of incõparable righteouſnes Chriſt Ieſus the Meſsias, [q] though equall from eternitie in the Godhead with his father: delights in diſroabing himſelfe of that his glorie, and in that mutable diall of our mortall nature, abaſed himſelfe through tenne degrees of his humiliation: when by his incarnation, his natiuitie, and circumcision, his obedience to his parents, and his refuſall of the [m] Cœlius Rhodog. lib. 19. 22. [n] Pſa. 19. 5. [o] 2. Reg. 20. 11. [p] Mal. 4. 2. [q] Philip. 2. 6.

crowne, his meane riding to *Ierusalem*, and the washing of his Disciples feete: his death, his buriall, and his going into hell; hee gaue vs a cleere light to walke in meekenesse after him. Is Curiositie then his daughter, or as his scholler takes shee forth this lesson? doth shee shew shee commeth of his kindred by her humble lowlines? Alas no such matter: [r] *Primus superbiæ gradus est Curiositas*, not the lowest ground of Christs humilitie, but the first raysed steppe of swelling pride, is Curiositie: as neere of bloud as you will haue her, shee is too hawtie arrogance, but not in the furthest remooued degree allied to meeknesse. Let him else speake of her, which skilfully could blaze her armes, when he told vs that [s] *nullis repagulis cohiberi potest quin in sublime se proripiat, nihil si liceat arcani quod non scrutetur, relictura Deo*: she is made all of pride, who therfore as a puffe of winde can no waves be kept in any bounders: but with her insolence rayseth vp her selfe as high as heauen,

[r] Bernard. de gradib. humilitatis.

[s] Caluinus instit. lib. 3 ca. 21. sect. 3.

heauen, there leauing not the secretest corner of Gods priuie closet vnransacked if she might. If she then be the first staffe of that Babilonian ladder, by which men would thrust their heades into heauens hidden mysteries: and if Christ be the lowly schoole-master of meekenesse vpon earth, shee can by no meanes bee kyth or kinne to our Sauiour: though knowledge be a [t] cheefe thing that makes men like to God, yet Christ owneth not the affinitie of this giddish wisedome: and therefore no maruell though he estrange *Peter* from her with *Quid ad te?* bee not acquainted with her *Peter*, shee is none of my familiars. [t] Gen 3. 5.

If then shee can claime no kindred from aboue, wee must looke for her progenitours in some lower house: if shee came not downe from heauen, I pray God she were not spewed vp vnto earth from hell: and surely if wee aske counsell of the auncient Heraulds, I feare mee they will fetch her first originall

ginall from the diuell. Let that hony-
[a] Bernardus de gradib. humilitatis. father [u] *S. Bernard* elſe deliuer you his ſound iudgement, and tell you (as hee thinkes) from whence ſhe was begotten. *Te attentâ ad aliud* (ſayth hee) *latenter in cor tuum illabitur ſerpens & blande alloquitur: blanditijs rationem, mendacijs timorem compeſcit, nequaquam* (*inquiens*) *morieris: ſed curioſitatem acuit dum cupiditatem ſuggerit*, &c. I promiſe you a ſtocke of great antiquitie, of no leſſe age then ſince *Adam* and *Eue*: ſhee was familiar with them in the worldes beginning. But who was her father? mary lette him tell you that too. O mother *Eue* ſayth *Bernard* (for hee telles her the tale) there was indeede (as wee
[•] Luk. 10. 42. haue learned ſince) but [a] *vnicum neceſſarium*, but one thing to bee hearkened too (Gods ſacred Oracle) which was
[b] Gen. 2. 17 [b] *morte morieris*, *Eue* when thou ſhalt eate of that forbidden fruite, the penaltie is death, thou ſhalt die for diſobedience: this was it which charilie in the cloſet of thy heart, thou ſhouldſt haue

layd

layd vp, as c ſince did the ſecond *Eue* a better meſſage: but thy mind like an euill huſwife, gadding from thy heart, left roome for the old Serpent ſubtilly to ſlide himſelfe in, where with allurements he bewitcht thy reaſon, when he told thee one bit of it would make thee as wiſe as God was: and where with lyes (of which he is ſtill the greateſt mint-maſter) he ſuppreſt thy feare of iudgement, which he ſayd was but a bugbeare: with theſe hee ſpedde thee with a longing for the fruit, and heere he begat the inſatiable thirſt of knowledge: this was the firſt conception of ſinfull curioſitie, thus was ſhe bred and brought foorth to the world. Hearke good Saint *Peter*: *S. Bernard* hath drawn you lines of *Eues* diuers progenie: ſhee had indeede by *Adam*, *Abel* and *Cain*, the two Churches liuely figures, but by the diuell ſhe conceiued & brought forth Curioſitie: indeede the former, but the worſer teeming: ſo that if you would know the houſe ſhe came from, and

Luk. 2. 29.

and who was her great Grandfather, hell was her natiue soyle, and the diuell did first begette her. And doubtlesse, not more sweetely then soundly hath Saint *Bernard* spoken, for from the diuell, yea, from that infernal spirit which first is spoken of in the holy Scriptures, had she her beginning. The multitude of those powers of darkenesse is exceeding great, of which sometimes [d] in one woman no lesse then seuen are: sometimes in [e] one man a whole legion, full 6 0 0 0: euery day about each of vs [f] *Tot dæmones in aere, quot atomi in sole*, as many spirits in the ayre, as moates are in the sunne: but of all these millions, the sacred Writte vouchsafeth to name but onely foure: and of them the first and most auncient in record, is hee which begot this minion in the world. It was not [g] *Mammon* the peny-fathers Saint, the [h] Prince of this world: for against his [i] idolatours our Sauiour would haue cryed, [k] you fooles, this night shall your soules bee taken from you:

[d] Marc. 16. 9.
[e] Marc. 5. 9
[f] Anselmus.
[g] Mat. 6. 24.
[h] Joh. 14. 30.
[i] Ephe. 5. 5.
[k] Luk. 12. 20.

you: nor it was not [l] *Aſmodæus*, that ſuggeſtor of vncleanneſſe: for againſt [m] his filthie workes of night and darkeneſſe, he would haue preached as S. *Paul* did, [n] *Mortifie your earthly members, fornication, concupiſcence, euill affections*, &c. It was not [o] Belzebub that God of vanities, and [p] lying wonders, for againſt his ſeruitours Chriſt would haue exclaymed with *Ieruſalems* Preacher, [q] *O vanitie of vanities, all is but vanitie.* But it was Lucifer, he that firſt is mentioned, who ſhining once in heauen [r] as the bright morning ſtarre, [s] could not content him ſelfe with that matchleſſe ſtate of heauenly bleſſednes, but muſt aſpire to rayſe his throne [t] as high as Gods was, and equalize himſelfe in maieſtie with the higheſt. This was he, which fallen from the firmament himſelfe, like [u] a flake of lightning, [x] laboured to draw the leſſer ſtarres to darkeneſſe after him, and therefore knowing not onely [y] that πάντες ἄνθρωποι τοῦ εἰδέναι ὀρέγονται φύσει all men by nature haue an intimate

[l] Tobit. 3. 8.
[m] Eccle. 23. 18.
[n] Coloſ. 3. 5.
[o] 2. Reg. 2. 1.
[p] Math. 12. 27.
[q] Eccleſ. 1. 2.
[r] Eſay 14. 12.
[s] Iudæ. 5. verſ.
[t] Eſay. 14. 13.
[u] Luke. 10. 18.
[x] Reu. 12. 4.
[y] Ariſtot. μετὰ φ. μεγαλου. li. & ca. 1.

intimate desire to attaine to know-
ledge, but also [z] that οὐδὲν γλυκύτερον ἐστι ἢ
πάντα εἰδῆναι it is most sweet, and maruai-
lous delicious, to haue an vniuersall
knowledge and insight in all things, be-
ganne to nurse vp *Eue* with this sugered
milke: hee tolde her it was nothing for
her which was Empresse of the world,
[a] *Dominari leonibus*, to haue the crea-
tures in subiection, to mount her selfe
into an iuorie throne borne vp with
Lyons: [b] sinfull *Salomon* afterwardes
might doe as much as that was: why
should not shee so pure a creature,
reare vp her selfe a glorious chayre of
state, supported with diuine and intel-
lectual cherubins? and there [c] seate her
selfe, as God himselfe sits, *Supra om-
nem scientiæ plenitudinem*, in al plenitude
of knowledge? why would not she seek
to be as wise as God was?: thus did he
besot poore credulous *Eue*, and thus be-
gate he in the world, this fruitlesse Cu-
riositie, which sithence hath euermore
infused her selfe into the minds of men:
heere

[z] Ludoui. in adagijs.

[a] Psa. 8. 7.

[b] Reg. 10. 19.

[c] Psa. 80. 1.

heere is her ſtocke indeede, old inough and auncient, but her progenitor impious and helliſh. Then bethinke thee bleſſed *Peter*, wilt thou match in ſuch a kindred? wilt thou conuerſe with one that is of this damned family? Alas think not ſtrange, ſince this idle Curioſitie is none of the familiars to thy bleſſed Sauiour, but a wicked daughter of the diuell himſelfe, whoſe ſtocke came firſt from hell, and whoſe father was a ſerpent: thinke not ſtrange (good *Peter*) if thy maiſter ſeeing thee with her, forbid thee of her companie, ſaying, *Quid ad te?* come leaue her *Simon Peter*, haue no dealing with her.

And thus much for the firſt thing, which was this vipers parentage. Now followeth the next and the ſeconde poynt, which may demonſtrate the worthines of our Sauiours reprehenſion, and that is the full vewe of the qualities in her ſelfe. For happily ſhee may ſay [d] as *Lycus* did in the old time, *Nobiles non ſunt mihi aui, nec altis inclytũ titulis*

[d] Seneca in Herc. furente. act. 2. ſc. 2.

lis genus, sed clara virtus. Indeede I cannot boast much of my father and my ancetours, I stand not greatly vpon my stocke and pedigree, but I haue vertues of mine owne, which sufficiently may commend me, I haue graces in me, for which the world admires mee. Doubtlesse brauely spoken, but shee wants good Neighbours, and if that bee true which commonly is sayd, [e] that κάκου κόρακος κάκον ὤον like birde, like egge, like father, like daughter, it were strãge that the diuell so vglie as hee is, should bring forth Curiosity so faire as she pretends. Wherefore let vs make triall of these her vaunted vertues, and I presume that if either wee respect God, herselfe, or the world, wee shall finde her vnpleasing to the highest, vnfruitfull in her selfe, and dangerously hurtfull to the soules of men: the least of these able to extort a check from Christ whẽ he found his seruant *Peter* so possessed with her.

[e] Ludouicus in adagijs.

For the first, if wee lift vp our eyes to the

the heauens and our creator, as he sayd [f] where is the learned scribe, and the grand disputer? we may fitly say, where is the subtill doctour, where is the curious Questionist? how pleasing vnto God is his sweete profession, is he the Student whose learning is so gracious? surely wee may answere of them as S. *Paul* did of the other, truely no sir, [g] *Sapientia huius mundi stultitia apud deum*, the great wisedome of these men is but foolishnesse with God, it is a knowledge in which hee takes no such pleasure. Of men it is true, and too apparent, [h] *vt immodica cupido plusquam fas est sciendi, nos titillet*, that the body is not more apt to laugh with gentle tickling, then the soule doth skippe for ioy, whilst shee hunts after needlesse and subtile questions. Take an instance if it please you in both the generations: both in the former age, and this wee liue in. In old time *Dioscorus* was so bewitched with such quiddities, sounding in his eares as sweet as *Syrens* songs, thats *Au-*

[f] 1.Cor.1. 20.

[g] 1.Cor. ibidem.

[h] Caluinus instit.lib.3 ca.25.sect. 10.

guſtine that good Father, was faine [i] *abripere illum de medio curioſarũ inquiſitionum*, to take him off by hold, leaſt he ſhould dwell in thoſe ſtudies. And for this giddie-headed age in which wee liue, it is dayly experimented, that [k] *maiori voluptati ſunt curioſa iſtæc quam quæ in vſu ſunt quotidiano*. Gods bleſſed will which he hath reuealed, is nothing ſo pleaſing or delightfull to many men, as is this buſie prying into his hidden ſecrets. Now our holy Creede, the Royall Law, out Sauiours prayer, the Churches Sacraments, tuſh theſe are ſtale things, children are cunning thus farre, but if you can, [l] out of *Dioniſius* deſcribe vnto vs the heauenly hierarchie: if from thence you can ſhewe vs howe manie orders there bee of Angelles, whether there be nine or more or leſſe: in euerie order howe many degrees or formes there are: and in euerie forme how many Angels ſitte: O this were worth the hearing, ſuch a Doctour were worthy the following, that in one howres Ser-

[i] Auguſt. Epiſt. 56.

[k] Caluinus inſtit. lib. 1 cap 14. ſect. 4.

[l] Zanchius de operib. dei parte. 1 lib. 2. cap. 14.

mon could make his audience as skilful, as though in a iourney of many yeeres, they had trauailed themſelues throughout all the heanens. Silly fondlings, who when *S. Paul* which [m] was rapt vppe as high as the third heauen, could tel them no ſuch newes, nor report them no ſuch matter, (but contrari-wiſe, rather [n] told them that which he heard might not be diſcloſed, no man could vtter it) doe [o] thinke that *Dioniſius* as though he had beene a preſent gueſt, not in a Platonical but an Angelicall banquet, had been drop't downe from the cloudes, as if it were to bring them tydings, what he had ſeene in another world, and how he had parlyed with the Angels. But how acceptable ſoeuer this knowledge is to man, [p] who is nought but vanitie, and followeth after leaſings, ſure I am that [q] *Deo eſt ingratiſsima*, it is vnpleaſing to the Almightie, his ſoule abhorres it: he can ſay [r] *Sapite*, my ſonnes, bee wiſe, I would haue you to bee ſo: yea but hee added *ad ſobrietatem*, bee not too wiſe,

[m] 2 Cor. 12. 2.
[n] 2. Cor. 12. 4.
[o] Caluinus inſtit. lib. 2 cap. 14. ſect. 4.
[p] Pſa. 62. 9.
[q] Zanchius de operib. dei parti. 1. lib. 1. ca. 1.
[r] Rō. 12. 13

take heede of Curiositie. And therefore if she be so yrksome in the eyes of his father, no maruaile though Christ would repell her from the heart of his seruant with *Quid ad te?* banish her from thee *Peter*, my father doth not loue her.

But why should not God affect her? is not this she that is fruitfull in the multiplicitie of all knowledge? is not this a blessed graine of that [r] Euangelicall corne, which brings foorth thirtie, sixtie, an hundred foldes increase? is not this the nimble motion of mans neuer-resting soule, which breedes him plenteous measures of all compleate skill? Verie well remembred, that is indeede the second thing of which she boasted: but let [s] Saint *Bernard* tel her what profite there is in her, he will assure vs, and we may beleeue him, that *Nihil est in homine cui prosit curiositas, sed friuola prorsus & inanis est ac mutatoria consolatio.* If not she in her owne cause, but S. *Bernard* may bee credited, shee is good for nothing, there is no goodnesse in her,

[r] Mat. 13. 8.

[s] Bernardus de gradib. humilit.

her, but a little pleaſure, and that is but friuolous and vaine, and momentarye. Surely ſhee hath bragged fayre, but whilſt ſhe hath told vs how oft ſhe hath beene with child, ſhee hath brought foorth nothing yet (God wots) but wind. Alas poore ſoule, a drie ſad lump of earth, not like rich *Canaan* [t] which flowed with honey and milke, but like [u] *Sychems* ſoyle, which once ſowed with Salt, was alwayes barren: nothing to be compared to the vines of *Engaddi*, [x] they brought forth ful and laden cluſters: but reſembling that Figge-tree betwixt *Bethany* and *Ieruſalem*, [y] which perhaps had leaues on it, but no holeſome fruit: what? ſhee like the corne in Iewries vales, that with her fruit did make the fieldes to laugh and ſing? nay nothing leſſe [a] a poore hay-ſeed rather ſcattered on the houſe toppe, whoſe increaſe filles neither the reapers arme nor hand. She like the happie Matron, [b] which bred and planted her manie children like Oliue branches by her

[t] Exo. 3. 8.
[u] Iud 9. 45
[x] Cant. 1. 14.
[y] Math. 21 19.
[z] Pſa 65. Ilt.
[a] Pſal. 129. Ilt.
[b] Pſa. 128.

husbands table? nothing like her, ra-
[b] Mat. 22. 27. ther to be a match with the [c] woman of *Ierusalem*, who though shee had seauen husbandes, yet could not haue no children. If then like *Sychems* soyle, that bare no corne, like the curſed Fig-tree, that had no fruite, like graſſe on the houſe toppe, that yeeldeth no increaſe, or like the woman of *Ierusalem*, that lacked al iſſue: this ſelf-cõmending damſel be thus altogether barren, doubtleſſe
[a] Luk. 7. 13. our [d] Sauiour will ſay to our Apoſtle as to him in the vineyard: *Succidito infrugiferam*, down with the vnfruitful graft. *Peter* though ſhe be barren, let her not make thee fruitleſſe, but cutte her off from thee, away with her *Peter*, *Quid ad te*, and ſo forth.

And thus farre haue you heard her two firſt qualities diſabled, how ſhe is pleaſing vnto God, how fruitleſſe in her ſelfe: now after the comma and the colon, let vs adde the period, how well ſhee deſerueth of the ſonnes of *Adam*, whether ſhee bee not onelie

not

not beneficiall, but hurtfull and pernitious to them that loue her. Verily if he may be takē which in theſe latter daies, as too true an eye-witneſſe ſaw the inconuenience of it, [e] *Ex curioſitate non ſolum friuolæ ſed & noxiæ etiam quæſtiones ſcatuciunt: friuolæ ex quibus vtilitas nulla poteſt elici: noxiæ quod in illis qui ſibi indulgent, perniciosis ſpeculationibus ſeſe implicant*, hee will tell vs that from this bitter roote of curſed curioſitie, do bud and bloſſome in the mindes of men innumerable queſtions, not onely friuolous, which aduātage not the asker, but hurtfull, which bring him loſſe & detriment. And as he truely hath connexed theſe two ſhrewd vices in her, that ſhe is firſt vnfruitful, and then more then ſo obnoxious: ſo hath another drawn the firſt & this together, of thoſe deſerts ſhe maketh both to God and man: & tels vs that [f] *Intempeſtiua curioſitas præterquam quod Deo ingratiſsima eſt, eſt etiam curioſitas ipſis prenitioſa*: this vile vnſeaſonable and vnreaſonable curioſitie, as ſhe is

[e] Caluinus inſtit. li. 3. cap. 25. ſect. 10.

[f] Zanchius de operibus dei. parte 2. li. 2. cap. 1.

offensiue vnto God, so is she preiudiciall to them that loue her. *Siluestribus hic ceruis similes sumus* and so forth: did you euer marke (sayth one) how the wilde staring bucke which runneth in the forrest or in the open chase, spying the stalking-horse, standes wistly at the gaze, whilst the skilfull hunts-man by him with his peece or crosse-bow kils him: such fondlings or madlings are the curious people: which when nice questions or strange nouelties are presented to them, by him which so would alwaies keepe them occupied, doe fixe their thoughts and pleasures onely on such trifles, till the [h] infernall *Nimrod*, the great hunter for mens soules, doe bring them sodainely to vnseene destruction: this is the danger which men liue in, that follow Curiositie. For what is there in man, which may aduaunce him to felicitie, either his knowledge of God, his faith in him when he knoweth him, or the fruites of that fayth by which he ought to serue him, but they

[g] Geminianus de similitudinib. lib. 5. cap. 34.

[h] Gen. 10. 9.

are

are mightily impeached by this one ſinfull qualitie? ſo that if all theſe perilles redound to man by this infirmitie, that ſhe is the enchantreſſe of his vnderſtanding, the common enemie of his fayth, and the corrupter of his manners, it was neceſſarie that our Sauiour to preuent this inconuenience, ſhould remooue her from *S. Peter* with this reprehenſion, *Quid id ad te?* beware of her *Peter*, ſhee is too too dangerous.

To giue you of each of theſe but a taſte, leſt I be too tedious, concerning the ſoules eye, her hand and her fruit: it is vndoubtedly certain as touching the firſt, which is our intellectuall part, that this vice of curioſitie doth either make that bright eye of our ſoules but to caſt ſleight glaunces, ſo that it can ſee nothing of God, or of his workes of wonder; or on the other ſide, cauſeth it too much to ſtare on them, ſo as being dazeled, the ſight it hath is but confuſed: either it reſtraineth the vnderſtanding by vagaries that ſhee ſearcheth nothing,

thing, or else surchargeth her with too much worke, whilst thee would haue her seeke and find forth all things. Concerning the former, which is the restraint of the vnderstanding frō knowledge: there are but two passages for wisedome into the heart of man, either by the eyes sight, or the eares quicke hearing, [i] for if neither the eye haue seene it, nor the eare haue heard it, it cannot enter into the heart of man: and alas, both these passages by this one infirmitie, are vngraciously stopped and intercepted. The eye which by reading conueyeth sweete knowledge to the vnderstanding, fayleth in this office (as once a [k] Bishop of *Lyons* tolde vs) by three sundry errors, sometimes by too quicke rowling, when students ride post after the works they labour in: as though turning their bookes leaues would throughly furnish them with their Autors iudgement: and such a scholler [l] was *Pilate*, which when hee had asked our Sauiour what the truth

[i] Cor. 2. 9.

[k] Guliel. Peraldus to. 2. de vitijs.

[l] Iohn 18. 38.

of

of God was, flung forthwith from the bench, & would tarry for no anſwere. Sometimes by too ſlouthfull moouing, ſoone wearie of well doing, when men becauſe [m] *continuata lectio dat pertinacius ad languorem*, if they reade but a little long, doe finde it ſomething yrkſome, [n] doe not as *Heſiod. Simonides*, *Steſichoras*, and *Iſocrates*, whom neither dayes, nor yeeres, nor age could make weary of their ſtudies, but though the Prouerbe ſay [o] μὴ δόμον ποιῶν ἀνεπίξεστον ἀναλείπε, if thou wilt needes build, leaue not the foundation till it haue a roofe on it: notwithſtanding, when by reading they haue begunne a beauteous frame of euerlaſting wiſedome, like [p] him in the Goſpel, do ſit them downe and make no end of it, for a little faintneſſe. And laſtly ſometimes, (which hapneth as often as either of the former) by this vaine and fickle inconſtant curioſitie: when men taking bookes in hand to increaſe their learning, becauſe they long for variety and change of

[m] Iulius Scaliger de ſubtil. exercitatione. 308.

[n] Cicero de ſenectute.

[o] Ludouicus adagior. curia. 3.

[p] Luk. 14. 30.

of matter, cannot indure to reade right on directly, booke after booke, and chapter after chapter: but needes must reade heere a leafe and there a page, now in the Preface, straightwaies in the tractate, & anon in the epilogue: like the [q] Egyptian Dogges, which at the Riuer Nilus stand not when they are drie, to make a sette drinking of it, but here a little, and there a little lappe water as they are ruuning: thus the soules eye glauncynge ouer manie things, plainly discerneth nothing: and thus curious readers by this infirmitie, are restrained from attaining knowledge, which so much they long for.

[q] Plinius.

And for the eares, the two fayre doores for wisedomes enterance, I will say no more then [r] that the Romane *Moses* hath sayd alreadie, that of our *non proficiencye*, in hearing wise mens speeches [s] *Duæ sunt potissimum causæ: primũ quod defigimus animos parum, & intendimus in ea quæ sunt perspicua; alterum quod fallacibus & captiosis interrogationibus*

[r] Freigius de Cicerone.

[s] cicero academ. questionũ. libro. 4.

tionibus circumſcripti, eas quas diſſoluere non poſſumus a veritate deſciſcimus; there are two ſpeciall cauſes why we profite not by hearing, either defect of attention, whē the plaineſt things not heeded, doe as eaſily ſcape from vs, as they entred to vs: or elſe exceſſe of vain & buſie curioſitie, when intermedling with darke things, & intangling our ſelues in them, becauſe wee cannot cleare them, we loathe all learning. And thus hath this curſed [t] Philiſtin dammed vp theſe liuely fountaines from whence *Iſaacks* God had prouided for his ſeruants, ſweete ſtreames of knowledge to refreſh the ſoule with: & thus doth Curioſitie preuent mans vnderſtanding, leſt the eyes or eares ſhould poſſeſſe her of that wiſedom, which might conduct her to eternall happineſſe. And therefore bleſſed *Peter*, if this one euill quality, making thee inquiſitiue in needleſſe queſtions, did hold thee in the meane time from more ſoueraine knowledge, it was time for thy maſter

[t] Gen. 26. 15.

to recall thee from thy chaſe, and with *Quid ad te?* to tell thee thou miſtookeſt thy marke: this is not true wiſedome, this is ſhe which ſpoyles it, and with-holdes thee from it.

But if happily after many and ſundry the ſoules diſcourſes, ſhee doe fixe and ſettle her ſelfe at laſt on ſomething, (as after many tempeſts, riding in the harbour) if from hence Curioſitie doe chance to be her Pilotte, by ſetting her in ſearch of things either too difficult, or too many, ſhe ſurchargeth the vnderſtanding, and makes her faint in the labor: for [u] *Quum moduli noſtri immemores nimia audacia, in ſublime tranſuolamus, cælestis gloriæ fulgur ſæpe nos obruit.* When men vnmindfull of their ſtrength and ſcantlings, will needes ayme at a marke which is too high for them, it is no wonder if their bowes be broken. Aske him elſe, that drewe the faireſt length that euer mortall man did: and hee by his owne bow and ſhafts can tell you, that as though hony

[u] Caluius inſtit. lib. 3 cap. 25. ſect. 10.

hony be ſweet, yet too much will make you licke; ſo though nothing be more worthy ſtudying of then the glorie of God, yet [x] *Qui perſcrutator gloriam Dei, is obruetur gloria Dei*: He that will be prying into Gods endleſſe glorie, it is a thouſand to one but hee is ouerwhelmed with his maieſtie: curioſitie confoundes them which ſeeke too farre in hard things: for what are theſe vaine ſpeculators in matters difficult, but as vnskilfull labourers, which to repayre a houſe, vndermining the ground too deepe, [y] *conuulſo ædificio ſeipſos opprimunt*, ceaſe not till they bring the building vppon their heads: or like the ſimple ſwanes vpon the graſsie hilles, which [z] fixing their weake eyes vpon the gleaming ſunne, ſtare ſo long vpon that ſhining ſubſtance, till their ſights being dazeled, they are faine to be led by others: or like the poore gnats, (frõ that qualitie called [a] *Lucipetæ*,) which neuer reſt to flie and flutter about the candles flame, till (though it be pleaſing be-

[x] Pro. 25. 27. Secundum verſionem S. Hieron.

[y] Reuneriut. de ſtudio 10. cap. 3.

[z] Plato in phœdone.

[a] Geminianus de ſimilitudibus lib. 4. cap. 21.

becauſe it is light, yet not regarding it is dangerous becauſe it is fire) they ſcorch their vellam wings, and periſh in their ioyes. Such pyoners, ſuch ſwans, ſuch ſillie gnats are theſe vaine people, which curiouſly digge into the depth of Gods ſecrets, [b] alwaies to be admired, but neuer reachte to, needes will gaze vpon his glorious eſſence, [c] whoſe eyes tenne thouſand times are brighter then the ſunne, and will be prying into that endleſſe [d] light which God inhabiteth, and is inacceſsible: and therfore no maruell if they ouerwhelme themſelues in their owne deuiſes, and by the ſunne of maieſtie, and light not to be attained to, do cleane dazle and dimme their vnderſtandings light. For ſo in old time did the Pagan Gentiles, which the [c] Apoſtle ſpeakes of, who whē God by the wel-couched engine of this gorgeous world, had taught them the eternall power of his vnſeene Godhead, did not in thankfulneſſe glorifie him for this goodneſſe, but ſought him another

[b] Rom. 11. 33
[c] Eccle. 23. 19.
[d] 1. Tim. 6. 16.
[c] Rom. 1. 20. 21

ther way, with their vain imaginations, had therefore their vnderſtandings exceedingly obſcured: and when they profeſſed themſelues to be the wiſeſt, in their dungeon hearts became moſt fooliſh. Thus then this vilde enchantreſſe of mans weake vnderſtanding, either by inconſtancie keepes her from getting knowledge, or with too much audacitie, confoundes her in that he getteth. Wherefore, ſince this darke thade of ſinfull Curioſitie, was in danger to ecclipſe the beauteous light of *Peter* ſo fayre a ſtarre in the Churches firmament, graciouſly did our Sauiour haſten in compaſsion to the Apoſtle, to remoue farre from him this earthlie ſubſtance, ſaying *Quid ad te?* this knowledge is but ignorance, it is not for thee *Peter*.

And thus much for the firſt thing, the mindes vnderſtanding; now from obſeruing the humours of her eyes, let vs come to her hands, and feele their pulſes, to try if this quality once infuſed

to her, do make them beat more quick or ſlowly: to ſee if Curioſitie inſinuated to the ſoule, do make fayth, the ſpirites hand, more ſtrengthned or more weakned. Verily, if either doubting in the hard points of our Creede, or error in declining frō the true Apoſtolike fayth, or defectiō & Apoſtacie in generall frō our profeſsion, may be ſayd to bee the ſtrengthening of the ſoules ſpirituall hand, then with ſuch ſtrength doth this ſin of curioſity ſupply her; but other aid thē this ſhe brings none to mans poore fayth, then eyther vncertaine doubts, or palpable errors, or vild Apoſtacie.

For touching the ſtaggering and wauering in our faith, it is an excellent Canon which the Apoſtle hath, [f]that theſe which are babes in Chriſt Ieſus, as yet but weake in fayth, ſhould be receiued and entertayned of them that are ſtrong, but how? not with controuerſie of diſputations, not ſo by no means, for that in the nouices of Chriſtes ſchoole (if they be alreadie doubtfull)

[f] Rom. 14 1.

wil

wil make thē in their belief to be more vncertain. So in the Primitiue Church, though that great Doctor cōmanded g euen in the vertue & authority of his Maſter Ieſus Chriſt, that there ſhuld be no diſſentions, but that al ſhould ſpeak the ſame thing: yet becauſe there had beene h ſcrupulous queſtions of needleſſe circumciſion, and curious cōtrouerſies i about things offred vnto Idols, many doubts were made amongſt the Diſciples, what part they might leane to in their own religiō, & frō theſe doubts came diuiſions in the Church, one k ſaying he was Chriſts, another *Paules*, one holding of *Apollo*, another of *Peter*, thus rending l that ſeamleſſe coate of Chriſts vnion, the church. And ſo in theſe latter and tumultuous dayes, as is ſayd of the heathen, m *Facilius inter horologia quam inter Philoſophos conueniet*, a man may as well looke to haue all the clocks in the citie ſtrike twelue at once, as to find all the Philoſophers of one opinion: ſo we may as truely ſay cōcerning Chriſtians,

g 1. Cor. 1.10.

h Act. 15. 1.

i 1. cor. 8. 7

k 1. cor. 1 12.

l Ioh. 19. 23

m Cœlius Rhodoginus li. 12 cap. 9.

but with vnfayned ſorrow to ſee our holy mother ſo torne and ſo maſſacred: that theſe endleſſe and fruitleſſe controuerſies, which not many yeeres ſince ſome mens either ignorant curioſitie, or inconſiderate zeale, or enuious diſcontentednes, did rayſe & ſweate in in this Church and kingdome, haue bred ſuch doubts in the hearts of many people, that they ſcarce knowe what fayth to hold, or what to cleaue too in Religion: ſo that as one ſayd [n] *Quot ſcholæ tot ſectæ*, wee haue almoſt as many iudgements amongſt vs, as the citie hath churches, or rather *Quot homines tot ſententiæ*, euery particular man hath his owne ſeuerall Religion. Is it not a wofull thing and to bee lamented of all good men with flouds of teares, that many in theſe late dayes fall from the bleſſed fayth of Chriſt Ieſus our gracious and ſweet Redeemer, and become hatefull Turks or miſbeleeuing Iewes? and thoſe which abide with vs and continue Chriſtians, thouſands cannot reſolue

[n] Cicero 1. de ib. bo- r. & ma-

reſolue (o though Chriſt bee not diui- o 1.cor.1.
ded) what faith in Chriſtianitie they 13
may profeſſe. What ſhal I be (ſayth one)
ſhall I be (as they terme it) a Papiſt or a
Proteſtant? and if a Proteſtant, muſt I
be a common profeſſor, or a diſciplina-
rian? if a diſciplinarian, of what ſtampe
muſt I then bee? ſhall I prooue an Ana-
baptiſt, or a Brouniſt, or a Baroeiſt? or if
none of theſe, ſhall I be one of the kind
Familie of loue? Thus ſtanding be-
twixt ſundrie new-trode pathes, yet
knowing not which to enter. O bleſ-
ſed Lord, p the God of peace, and foun- p Ephe.4.
taine of all loue, which art the Father 4.5.6.&c.
of vs all, aboue, through, and in vs all,
when thy ſonne our ſole Lord, which
hath but one ſpouſe, his beloued
Church, hath admitted vs into her bo-
ſome by one lauer of Baptiſme, and cal-
led vs to one honourable profeſsion of
true Chriſtian fayth, why ſhould her
poore children thus ſtriue in her ten-
der armes? why ſhould Chriſtians di-
uide themſelues in ſuch ſundrie factio-

ons? Gracious and glorious God, which art both founder and Patron of thy Church, since thy inuisible power q cã calme the raging of the Sea, and lay the blustering winds, pacifie these contentions amongst vs thy humble seruants, and once bring (if it please thee) all Christian Kingdomes to the vnitie of thy spirit in the bond of peace. But leauing our hearts desires to his heauenlie prouidence, you see (beloued and blessed Christians) this first bitter fruite of wicked curiositie, in respect of our fayth, which is a doubtfull wauering in our most holy profession.

Math. 8. 27.

Yet this is not the worst, for mens r Oratio Manasses r Angelius policianus Epistolar. lib. 9. Epistola. 157. grosse sinnes are r iron chaines, and one like draweth on another. When I think on r *Alcibiades* in former time, that though with *Pericles* his golden vaine of sugered eloquence, hee could not be mooued, yet oft times hee was rauished if he heard but *Socrates*, passing a fewe harsh naked wordes: mee thinkes I see a simple Christian ledde by curi-

curioſity, to the entrãce of theſe waies, like that poore [t] Prophet that came from Iudah, who hauing for a while diſputed with himſelfe, which of two wayes he were beſt to take (God wots) made choyſe of that where a Lyon did deuoure him. And ſo (I feare me) many men drawne by needleſſe ſcruples into doubtes of fayth, when they haue long ſtudied which part to take, doe ioyne themſelues to that which is erroneous. I wil not now, as I haue not from the beginning, build this ſuſpition vpon mine owne conceit, but I wil intreate that [u] learned and godly Father Saint *Gregorie* to ſpeake it for mee, and I know he will tell vs, that *Nonnulli dum plus exquirunt contemplando quam capiunt, vſque ad peruerſa dogmata erumpunt: & dum veritatis diſcipuli eſſe negligunt, errorum magiſtri humiliter fiunt*, many by buſie ſearching, when they would haue their vnderſtandings to beare greater burdens then well they can ſtand vnder, doe fall into vngodly and

[t] 1 Reg. 13 16. 81.

[u] Gregor. moralium lib. 8.

peruerſe opinions, and when by pride they ſcorne to be truths humble ſcholl-ers, yet they bluſh not to bee teachers of moſt falſe errors. But alas, what need-ed I to haue troubled good Saint *Gre-gorie*? Saint *Paul* that was farre his aun-cient would haue ſpoken it for mee, that [x] when men profeſſe theſe vaine or childiſh bablings, and oppoſitions of this ſond reputed knowledge, they muſt neceſſarily erre in matters of their Faith. As I might ſhewe you amongſt many things elſe, in that one myſterie of mans predeſtination, which indeede is of it ſelfe *Aliquantulum* [y] *impedita, ſed valdè perplexam atque adeò periculoſam reddit hominum curioſitas*, ſomething obſcure and cloudie, but by mens ſtur-ring in it, made much more dangerous: when they hauing pryed too wiſtly in-to it, yet finding not the depth, frame to themſelues this moſt wicked falſe concluſion: if [z] with *Eſau* or *Iacob* be-fore my birth, I was elected or reiected for heauen or hell, [a] what bootes it me

[x] 1 Tim. 6. 20. 21

[y] Caluinus inſtit. lib. 3 ca. 21. ſect. 1.

[z] Rom. 9. 13.

[a] Caluinus

to follow grace, or flie from ſinne, my bliſſe or bane already is prepared; an odious conſequent from curious Antecedents. But as it doth in this, ſo fareth it in many other foundations of our faith: for the end of the commandement([a] as that choſen veſſell ſayd) is loue proceeding and iſſuing from a heart that is pure, from a good conſcience, and from fayth vnfained: yea, but from all theſe doe many erre, both from true charitie, good conſcience, and from faith, whilſt they turne aſide to theſe vaine fooliſh ianglings. inſtit. lib 3 ca. 23. ſect. 12. [a] 2. Tim. 1. 5.

And happie it were with men, in theſe poynts of fayth, if by the graceleſſe conduct of this curious arte, they did but a little diuert and turne aſide, if they did not ſtart backe and turne away cleane from all faith: if men aboue their reach medling in Religion, became not in the ende flatte Atheiſts, irreligious. But God (I beſeech him) bee merciful vnto vs: if *Dauid* in his time knew [b] that *dixit inſipiens in corde ſuo, &c.* the [b] Pſa: 14. 1.

vn-

vngodly man did soothe himselfe in his heart there was no God, we must needs perceiue it in these wicked dayes, (in which rebellious sinne being growne to a ripenesse, must needes ere long bring vppon vs vtter rottennesse) that there are many (if but one, too many) which not in their hearts, but at their tables, doe not onely thinke, but spare not nowe to say, that (which blessed Lord forgiue me to repeat) the [c] Godhead is but a cypher, the Scriptures are but fables, and Religion but a policie to keepe poore men in order. O thou most holy and glorious Trinitie, who but some hellish infernall spirit, or else some damned wretch suggested by their mallice, durst belch or spue forth such hatefull blasphemies, to loade the sinfull earth, to infect the ayre, and obscure the heauens with? But alas, whence riseth this? let that one late, but learned diuine tell vs, what might bee but one cause of this great Apostacie, hee will assure vs, and he sayth no more then

[c] Calvinus instit. lib. 1 cap. 3. sect. 2.

then truth, that [d] *Curioſitas homines quaſi in laberynthos inducit, ex quibus quum ſe nequeant expedire, eò tandem adducuntur vt nihil credant, ſed ἄθεοι effecti in tenebris pereant:* one thing which ingendreth this curſed Atheiſme, is that intollerable vice of mans giddie Curioſitie, which when it hath brought him through multiplicitie of queſtions, to a confuſed maze of his owne vnderſtanding, from which hee findes no iſſue: leaues him there deſperate of all knowledge poſsible, ſo as hauing already doubted and erred in many things, he ſettes downe his reſt neuer more to beleeue in any thing, but to renounce and abiure all Religion whatſoeuer. Heere is the bramble, and this is the ſoyle which beares it, Atheiſme the ſtinking weed, and Curioſity the groũd that yeeldes it. But as the Athenians when [dd] *Abderites Protagorus* that famous ſophiſter, in the fore-front of a Booke which he publiſhed, putte this ſentence, that *de Dijs neque vt ſint, neque*

[d] Zanchius de operib. dei part. li. & ca. 1.

[dd] Coelius Rhodog. antiquar. lectionum li. 22. ca. 1.

vt

vt non sint, non habuit dicere, whether there were a God, or no God, it was a thing he would not deale with, for his haynous impiety did both banish him, and burne his scribblements: I would Christian Kings and Princes, whose Royall Courts swarm now with Atheists, blushing not to scorne the holy Church, and to contemn the Prophets, would not suffer the Gentiles to outstrippe them in their iustice, but brandish vengeaunce against these hell-houndes, whose least blasphemies deserue sharpe death, a thousand times more then the needy fellon: would God (if not goe before them yet) they would imitate the Athenians, that their diueliſh blasphemies might be suppresst, and themselues, most horrible detested Atheists, might be thrust from the presence of Gods annoynted. For then this sinne, what transgression is more capitall? yet rising frō that which the world deemes no sinne, from mans vnstayed & endlesse Curiosity. And certainly, if it

worke

worke thus vpon mans poore faith, that it maketh it either doubtfull, erroneous, or defectiue, as thus ſhortly I haue ſhewed yon, ſince Chriſt meant e to make *Peters* fayth ſtrong and impregnable againſt all the winnowings and ſiftings of the diuell: it is no wonder if hee would cleere him of this ſo aduerſe an infirmitie, with *Quid id ad te?* aske no ſuch queſtions *Peter*, this cõcerneth not thy fayth, or if they doe, theſe will but either a ſtoniſh it, or elſe ſeduce it, this knowledge is not for thee. e Luk. 22. 32.

Hitherto haue ye marked the ſoules eyes and hand, how cleere the one, and how ſtrong the other is, if euer this vild infirmitie bee acquainted with them: now I beſeech you in one moment take notice of her fruits which ſhe bringeth forth to the world, if the ſame poſſeſſe her, and ſee what are the actions of mens liues which are ſo infected: and verily you ſhall perceiue, that if there bee any good thing which the will of man would put in execution, that like a

f cruell

[f] Exo.1.15 [f] cruell Egyptian midwife, this monstrous curiositie doth murder it in the birth: or if there bee any euill which the heart conceiueth, that as a tender nurse shee fosters and brings it vp, as [g] 2. Reg. 19.37. [g] *Senacharib* did *Adramilech* and *Sharizer* his sonnes. For touching the former, which is the hindering of good actions, if wee looke backe to the first man, to learne how his affections at the first were poysoned and depraued [h] *fecit quidam Deus hominem rectum, sed ipse infinitis se miscuit quæstionibus*: God made man at the first wise in his vnderstanding, and holy in his will, but he by his many questions impared both these graces, and by his curious inquiring after Gods hidden will, hath ouercast his vnderstanding, and distorted all his passions. And for our selues, the stemmes of that old stocke, there is [i] nothing holds vs more from the practise of true godlinesse, then olde wiues prophane and fooliſh childish fables, then listning to vaine and fruitlesse curiositie, as sayd the

[h] Eccles. 7. versu. vltimo. Secundum versionem S. Hieron.

[i] 1. Tim. 4. 7.

the Apostle, [k] so that *si rite sapere volumus, relinquenda sunt nobis ματαιώματα ista, quæ ab otiosis hominibus nobis traduntur*, if either *Adam* at the first, or wee which are since, would haue learned or will learne that wisedome which is perfect, which standes [l] not in *friuolis questionibus, sed in solida pietate*, not in nice quirkes and quiddities, but in sounde vnfayned holinesse, there must first bee a disclayming of the sinne of Curiositie, for she smoothereth our best thoughts, shee preuents our good indeuours. And not so onely, that shee [m] breedes not godly edifying, which is by faith, but shee is the mother and the nurse of much grosse impiety, shee fraughts mens liues with sinne and wickednesse. For how should it bee otherwise, sayth good Saint *Barnard*, but that [n] *Animus dum per multa euagatur, facile inuenit vbi adhæreat, vbi noxiam experiatur delectationem*, whē our minds will needs wāder through varietie of all things, amongst many they must needes light on some that

[k] Caluinus initit li. 1. cap. 14. sect. 4.

[l] Caluinus ibidem.

[m] 1. Tim. 1 4.

[n] Bernardus de gradib. humilitatis.

that be euill things, where the ſoule, which of her ſelfe is prone vnto iniquitie, takes her ſolace and pleaſure in ſinfull delectations. Thus the eye of the vnderſtanding, o like *Iacobs* ſheepe, too firmely fixed vppon theſe particolored obiects, makes the affections (as they did) to bring foorth ſpotted fruites, to manifeſt to the world nought elſe but ſinfull workes. So in his time the great Apoſtle Saint *Paul* obſerued it, p that the beſt effects of fooliſh & vnlearned queſtions, is but contentions ſtrife, this q λογομαχία ingendreth nothing but enuy and æmulations, raylings and euil ſurmiſes, in one word, vaine diſputations of corrupt erroneous men. And ſo we at this day ſee it but too plaine, that our curious maſters, brokers and defenders of our new-found queſtions, are too much taynted (I would it were not true) with couetouſneſſe and maliciouſneſſe, ſure marks of that fond faction. And theſe for our will and our affections, are the fruits which Curioſitie brings

o Gen. 30. 37.

p 2. Tim. 2. 23.

q 1. Tim. 6. 3. 5

brings for mens liues, good works ſhee hindreth, euill deedes ſhe ſtill aduaunceth: this is her diſpoſition to the ſoules endeuours: Wherefore if ſhe be an obſcurer of the minde, a weakner of the fayth, a corrupter of the affections, happie was Saint *Peter* that our bleſſed Sauiour would remoue her from him with *Quid ad te?* beware of her *Peter*, her companie is full of danger.

Thus farre right Honourable, right Worſhipfull and beloued Chriſtians, you haue heard the two firſt arguments, which may demonſtrate vnto vs, how deſeruedly our Sauiour vttered, and how patiently both Saint *Peter* and our ſelues ſhould ſuffer this reproofe of Curioſitie. The firſt drawne from her parentage, the originall of her eſſence, which ſhe cannot clayme from Chriſt or from aboue, but was delineated to haue ſprung from hell, and from the diuel himſelfe. The ſecond collected from her inhærent qualities, which ſhewed vs, that if ſhe be vnpleaſing vnto

God, vnfruitfull in her ſelfe, and dangerouſly hurtfull to the ſoule of man, darkening his vnderſtanding, when either ſhe miſleades it by vagaries, or ouerloades it with too much ſearching, wronging his poore fayth either with doubts with errors or defects, and corrupting his affections, with ſuppreſsing holy actions, and ingendring euill workes, our Sauiour might iuſtly giue forth, and our Apoſtle gently beare, this ſo demerited a checke of this ſinfull Curioſitie, in theſe words *Quid ad te?*

There remaineth but the third & the laſt to be added, obſerued from the entertainement, which in all generations this vnſauorie, barren, and pernicious art, hath had with wiſe men But as the Romane Rhetorician [r] ſayd once in his Oration, *Mallem ego ante dicendi finem facere quam vos attente audiendi*, I had rather ceaſe to ſpeake too prolixly, then make you wearie of hearing gently, the ſame courſe will I hold with this Chriſtian preſence, rather reſeruing this remainder

[r] Cicero pro P. Seſt.

mainder to be deliuered to you next ſaboth, then ouer-burden you at this time with heaping vp too much. Wherfore, til then crauing your wonted patience, I commit both your meditations vpon this, and my ſtudies for the next, to the bleſsing of the higheſt, who in the vnity of his God-head, and the Trinitie of Perſons, by vs and all his creatures bee euer glorified, *Amen.*

(*)

The

THE FOVRTH Sermon.

IN the ſacred ſtorye of the heauenly inſpired Booke, reporting the wondrous creation of this beauteous world, and the gracious redemption of vs poore ſinfull men, there are two ſpeciall rules, which a late but learned diuine hath excellently præſcribed to euerie Chriſtian, [a] *Vt fides ad ſit & ſobrius animus*: firſt that when the Prophets and Apoſtles, the holy men of God, do relate vnto vs, [b] not from their priuate motions, but from the Godheads influence, the prædictions and narrations of theſe ſubiect matters, we doe not expect that they ſhould bee iuſtified by Logicall arguments, or Mathe-

[a] Zanchius de operibus dei. parte lib. & cap. 1.

[b] 2. Pet. 1. 20. 21.

thematicall demonſtrations: but ſince it went currant amongſt men, and thoſe Pagans: [c] *Hoc verũ eſt, dixit n. Q. Lactatius, hoc ſequi neceſſe eſt recito enim tabulas*, my aſſertion is true, for ſuch a great Clarke ſaid it, this muſt needes be auouched, for I produce you my authoritie: we that will be counted the ſeruants of the higheſt, doe with all readineſſe of fayth, embrace his ſpeeches, which [d] being immutable in all things, cannot poſsibly lie. The next is, that (like *Dauid*) [e] wee be not hie-minded, nor exerciſe our ſelues in matters too hard for vs, that wee ſeeke not to knowe more then *Moſes* & others which were Gods Chroniclers could impart vnto vs, nor labour to learne that which hee pleaſeth not to teach vs: but [f] ſince the Bethſhemits were puniſhed for looking in the Arke aboue their Lords commiſſion, that we keepe [g] our ſoules meeke as new-weyned children, and prye not too much into Gods hidden ſecrets. Two neceſſarie directions of weightie impor-

[c] Cicero de oratore lib. 2.

[d] Heb. 6. 20.

[e] pſal. 131. 1. 2.

[f] 1. Sam. 6. 19.

[g] Pſa 131. 3.

importance for fayth, that we receiue al which God hath tolde vs, and againſt curioſitie, that wee ſeeke to knowe no more. Of theſe two, the former (I præſume) is well obſerued, of all which eyther glorie or liue in the name of Chriſtians; for it were a ſhame for them to let their incredulitie to bee checked and condemned by the damned ſpirites, who (alas) [h] for that fayth which is hiſtoricall, doe both beleeue and tremble alſo. But for the other rule, which giueth the caueat againſt mans proud ambitious curioſity, God wots many good men, many Chriſtians, yea, the Apoſtles themſelues haue beene taken tardie in liſtning to this precept, whilſt they haue runned with hotte ſoote after needleſſe knowledge: wherefore ſince Saint *Peter* in the narrow verge of this tent, was by our Sauiour (as his viſitour) founde culpable of this fault, I thought good the laſt ſaboth in the ſecond part of this ſcripture (which is Chriſts action, his reproofe of curioſitie) to ſhew you the

[h] Iam. 2. 19.

deſer-

deſeruednes of this reprehenſion, from three things coincidēt to this infirmity; to wit, her parentage or ofspring, her inhærent qualities, and her entertainment and welcome with the wife. The two firſt of theſe by the æternall aſsiſtance and your gentle clemencie, I paſſed ouer the laſt day: which were the ſtocke ſhee came off, and her true deportments; now ſuffer mee I beſeech you, with your accuſtomed patience, to tender you that debte which then I left vnpayed, and (that I may recompence my laſt dayes tediouſneſſe with this howres ſhortneſſe) breefly to ſhew you thus much: that (if holy men and wiſe men in all times and ages, haue ſeuerely taxed this ſinne in whomſoeuer) it is no maruaile if hee which was the holyeſt of holyes and his fathers wiſedome, diſcouering the ſame weakneſſe in his deere Apoſtle, did labour to remooue it, with this ſharpe checke of *Quid ad te? Peter* this queſtion needes not, it beſeemes not my Diſciple.

It is true which the man of GOD knowne by the name of *Eloquente*, and
Esay 6.7. [i] who had his lippes by a Seraphin, touched with a coale from the Altar, did say in reference of man to God,
Esay 55. 8.9. that [k] our wayes by no meanes may be resẽbled vnto his, nor are our thoughts to be compared with Gods: but, as the heauens are higher then the earth, so are his cogitations much more exceeding ours: wherefore if by their præcepts and practize I shall make good, that both men prudent and religious, haue euermore disliked this endlesse curiositie, and both by their councell and carriage, studied and indeuored to draw men from it, it must needes stand agreeable with our Sauiours wise-
[l] Math. 21. 16. dome, (so [l] great as in babes mouthes it can silence all their learning) to represse the same humour when he finds it in his Apostle, with *Quid ad te?* I like not this vaine knowledge, *Peter* aske no such questions.

First therfore for the former, which

is the prohibition of wiſe and good men I remember the vaine and friuolous ſpeculations, which are reported to haue beene made by *Animaxander* the Philoſopher about the ſunne, howe skilfully by his deepe, but darke ſtudie, he could tell you the quantitie of that ſubſtance, how bigge that bodie is, and the diſtance of his ſphere, howe farre it is from the earth: ſure a man of high reach, that could comprehend ſuch ſecrets. For had ye come to him, and asked him this hard queſtion, howe great the bodye of the ſunne were (as he thought) or of what largeneſſe was it: he would not ſticke, as though hee had beene in heauen and meaſured it by inches, or as though hee had taken the iuſt dimenſion with his line or compaſſe, to aſſure [m] you out of doubt, how that glorious eſſence is iuſt two and thirtie times as big as the earths whole globe. Or had ye inquired of him, how farre that triumphant [n] giant keepes his royall Court from this our habitati-

[m] Plutarchus de placitis philoſophorum. lib. 2. cap. 20.

[n] pſa. 19. 5.

on,

on, why he, as if hee had from this climate to that cæleſtiall place, paced it as often as he had fingers and toes (if hee cannot tell you how many barly corns would reach vp to heauen yet) can tell you as if he had mette it with a pole or chayne, that o from this earths face to the ſunnes high ſphere, is iuſt and no more, a million eight hundred and foure thouſand furlongs: certainely an excellent fellow, if hee had liued in his time to haue practiſed Arethmeticke amongſt *Salomons* buildings, that hee might haue told him how many tuns of braſſe were in the temples veſſels, p which the wiſeſt men yet could neuer number. Such vain and nice fond ſtudies had *Animaxander* that poore Philoſopher, buſying his head, & breaking his dry braine, about ſuch fruitleſſe and childiſh queſtions.

o Plutarch. de placitis philoſophorum lib. 2. ca. 31

p 1. Reg. 7. 47.

But (I truſt may ſome ſay) there are no ſuch amongſt vs Chriſtians, q who hauing Gods teſtimonies to meditate in daily, need not run aſtray to ſuch needleſſe

q pſa. 1. 1.

lesse scruples. Verily it is more intollerable in a Disciple in Christs schoole, thē in these heathnish and Pagan students, which had no such voyce to listen too: yet God helpe, euen amongst vs there is too much Curiositie, in searching forth that which is no waies profitable. As not to detaine you with too manie examples, I refer you but onley to *Melchizedec* and *Adam*, concerning whom, euen amongst diuines, you shall finde some make too vain & giddie inquisitions. For as touching *Melchizedec*, [r] that great king & Priest, the scripture sayth hee [s] was ἀπάτωρ ἢ ἀμήτωρ, hee had neither father nor mother, (to witte in the register, though he had in nature:) yet though in the text his parēts were not recorded, nowe ye shall haue one that with his skill in genealogies, is able to piont out his father which begat him, [t] & make him nephew to old *Noe* & *Sem*: a far better herauld then euer was the Apostle. And yet for the other, there is one farre passeth him, who though the

[r] Heb 7.1.

[s] Heb.7-3.

[t] Albertus Patauinus in primum. ca Iohannis.

[u] earthly

u earthly *Adam*, were the first man that breathed, yet as a iudicial x diuine hath lately taxed him (as though *Adam* had beene but a freshman in the world, and some other man before him had beene a greater Senior) can tell you that hee had one that was his schoole-master: and if neede be, can name you him, and shew you that the man which taught our great Grandfather at the first his Arts, was called *Sombassar*: doubtlesse this Scholler must needes be a great antiquarie, that can report vnto vs of men that liued before old *Adam*. But a little by their leaues I must bee bolde to tell them, both the Pagan Philosopher, the Patauian Doctour, and our English teacher, the same which a late elegante writer hath aduertised them, that y *Quæstionum vorticibus horrere nos oportet, nec his inuolui: assidere & obambulare earum ripas maximum licet*: It is a pretie thing for a man to walke and sitte by the Riuers banke, and laugh to see things wheele about the whirlepits mouth

u 1. Cor. 15. 54.

x D. Bar. page 38.

y Iustus Lypsius epistolar. cent. 1. epist. 59.

mouth, but it were dangerous for himſelfe to fall into it, and by the many turnings thereof, to be drawne downe into the depth: ſo for by-ſtanders, to ſee ſuch as theſe are thus builde Caſtles in aire, it is ſport inough (though it ſhould breede pittie:) but they which haue beene taught and nurtured by the wiſe, haue learned to hold their hands from ſuch childiſh labors. For to leaue theſe counſelles from humanitie, and to liſten to the authority of graue diuines, there is no ſort of them either auncient or moderne, neither the elder nor the later writers, but they haue beene verie carefull to warne vs of this vanitie: that ſince [z] man being in honour, kept not his vnderſtanding, but by this ſinne amongſt others, made himſelfe like the beaſts that periſh, therfore we ſhould [a] *Animo quaſi frænum imponere, nec aliquando permittere vt euagetur*, bridle our affections from this madding appetite, of running after euerie newe and difficult queſtion, that wee ſhould rather

[z] pſa. 49. laſt.

[a] peraldus to. 2. de vitio negligentiæ.

ther intreate God in the words of holy
[b] psa 32.9. *Dauid*, [b] *Lord let me not be like to the horse*
10. *or mule, for they haue no vnderstanding*, their mouthes must be curbed, & their vnruly heads held in with bit and bridle, lest they fall vpon vs: but (blessed God) informe me and teach mee in thy way, that is knowledge all sufficient: & lest I should erre in it, Lord guide mee with thine eye, leade me on in thy testimonies, but keepe mee from these vanities. These holy meditatiõs against curious arts, all godly and learned both the fathers and their gleaners will remember to vs. As to auoyde prolixitie, let me name you in the first rancke but *Prosper* and Saint *Augustine*, the former of which two hath an excellent prescription, by which euery one may manage his aspiring thoughts in his greatest atchieuements and pursuite of wisdome, [c] when he tels vs that *Vt quæ Deus manifesta fecit non sunt negligenda, ita quæ occulta esse voluit non sunt scrutanda*: as when the Saints on earth shall say vn-

[c] prosper de vocatione gratium.

to

to vs, [d] come let vs go vp vnto the houſe of the Lord, [e] let vs before his preſence fall downe and worſhip, and at the Altars foote, let vs kneele downe to God our maker, wee [f] may not with them of Iudah refraine our feete from Gods courts, nor [g] contemning the holy lawe caſt his words behind vs; ſo when we do come into the temple, and preſent our ſelues before his footeſtoole, we muſt not preſſe vp too high, nor look too far, we [h] muſt not ſo much as peepe into the *ſanctum ſanctorum*: as it is a foule negligence [i] not to ſearch the ſcriptures which God hath reuealed to vs: ſo it is proude arrogance to [k] intrude into the myſteries which hee would conceale from vs [l] *vnus vtrique error*, as the Poet ſayd *ſed variis illudit partibus*, both erre in the ſame ſubiect about attayning knowledge, but one beeing too careleſſe, that would not knowe inough, the other too too curious, that needes would know too much, both of them equally con-

[d] Pſa 22.1.
[e] Pſa.95.2. 6.
[f] Ier.7.13.
[g] Pſa.50. 17.
[h] Leuit.16. 17.
[i] Ioh.5.39.
[k] 2. Eſdras. 4.laſt.
[l] Horatius ſermonum li.2.ſatyr. 3.

condemned by that father, as well this nice vanitie, as that palpable grosse follie. And the same iudgement is that famous great doctor of (which worthily is intituled *Ingeniorum aquila*) as [m] he hath testified in an epstile which he writ to *Dioscorus*, whom when hee founde vainely inquisitiue, about trifling quiddities, which hee had raked vppe out of *Tully* & other Authors, & that he would needes trouble that good father for resolution in them: *S. Augustine* returned him this graue and wise answere, *Ego te edisere vellem, vt vel non maniter curiosus esse velis, aut saltē curiositatem tuam illis nutriendam non imponere, quorum inter curas vel maxima cura est, reprimere ac refrænare curiosos.* I am sory that the pleasing cōceit of these mani-knotted questions, hath so far besotted your better iudgement, as that you would trouble me with solution of thē, which (God wots) haue my handes full in looking to my Dioceese: wherefore I would wish you either to weine your

[m] August. to. 2. epist. 56.

studies

studies from this giddish curiositie, or if shee do bring forth such a broode of questions, you would at least bee wiser then to putte them foorth to nurse, to such as I am, which wish them neuer borne. This sharpe, but safe replie, did that holy man returne, to this vain-glorious affecter of vainer Curiositie: consorting iust with that which *Prosper* sayd before, that those which haue their hearings ὀργανον thus troubled with [n] the itche, must either haue their eares stopped from listning, or theyr mouthes lockte for asking such friuolous questions. Wherefore were Saint *Peter* nowe liuing to reade their volumes, which from his [o] rockie and vnmooued foundation haue reared their siluer, [p] golden, yea, their pearly works, he could not think much that his Lord and Master, (since meane men, yea his owne Schollers haue found fault with this infirmity) should chide him for being curious, with this *Quid ad te? Peter* in time euerie good man which blame

[n] 2. Tim. 4. 3.

[o] Math. 16. 20.

[p] 1. Cor. 3. 12.

this, thine owne followers hereafter, will say thou diddest not well.

But because the latter dayes are
¶ Math. 24. 12. those, ¶ in which sinne and iniquitie shall most abound: and amongst all sins,
¶¶ 2. Tim. 4. 3. ¶¶ that men shall not suffer wholesome doctrine, but tickle thus after choyce of curious teachers: it may be thought that some amongst our later writers, are grand patrons at least close fauourites of this shallow studie. Indeede [r] *Quum omnes nunc passim scripturiunt, & certatim libros edunt*, since euerie one in these daies that can but ioyne his letters must needes be scribling, and his fingers itch till inke haue made his penne and paper meete: it is ineuitable (as the same Doctour sayth) but that *multi (etiam sub prælo) aut plus sibi arrogent, aut aliter sentiant, quam aut res ipsa aut pietas patitur*, many (yea in print) will discouer themselues to the worlde, and yet either arrogating more then their merite, or else deliuering more then truth and pietie. But amongst our Neotericks,

[r] Georg. Sonius in præfatione tomi. 1.

ricks, becauſe many impute this to one man eſpecially: let me ſhew you that diuers as forward as hee, but not ſo learned, may perhaps be affecters of ſingularities as he was, yet cannot iuſtly father their Curioſitie on their Maſter. For as himſelfe was not ignorant that [r] *Quædam ex eo ſunt myſteriorum genere, quorum plena reuelatio in vltimum diem differtur*, becauſe [r] godlineſſe is a myſterie, [u] therfore there are ſome things which cannot nowe bee learned, [x] till in an abſolute fulnes of heauenly wiſedome, wee come in that Kingdome to ſee God face to face: ſo did hee teach them which needes will builde their whole diuinitie (with contempt of Fathers) vpon his ſole authority, that [y] *opportunè admonendi ſunt in cognitionis ſtudio quis ſit officij ſui modus*, they muſt not ſhoote too ſhort nor gone in this theyr ſtudie. And if they would haue a leſſon how this ſcantling may be kept, not for their rouing, but keeping of their length, himſelfe can well inough direct them,

[r] Caluinus inſtit. lib. 1 cap. 14. ſect. 8.
[r] 1. Tim. 3. 16.
[u] Act. 1. 7.
[x] 1. Cor. 13. 12.
[y] Caluinus inſtit. li. 3. cap. 21. ſect. 1.

[a] Caluinus instit. lib. 1. cap. 14. sect. 8.

thē if he will but heare him, [z] that *a nimia vel in quærendo curiositate, vel in loquendo audacia cauendum est*, they must not like fond and but questing puppies, either spend their mouthes too freely, or hang their eares too largely in hunting after nifles. Surely it is well that these misdeeming people, haue founde him their censor, but not their Champiō. And because the particular examples perhaps may teach his duller scholers, more then all his precepts, I would they could waken their drousie heads, to mark from him but one of his choice instances, as touching Gods holy and most blessed Angelles.

For concerning them, many nimble wits wil know (more then all the synod of the Prophets and Apostles would euer teach them) in which of the sixe daies of this worlds creation, the cœlestiall Angelles had their first beginning:

[y] Exod. 20. 11.

[z] for in them God made heauen, earth, and sea, with all their complements. Doubtlesse saith one, this is my opinion,

God

God made them the firſt day of all the weeke, when in [b] the verie beginning hee created heauen with her ornaments, and ſo not vnlikely theſe bleſſed Spirits amongſt them: for in that full Quire of his cæleſtiall ſong-men, [c] whē all the creatures are inuited to prayſe their Creator, before the ſtarres [d] were ſette forth gliſtering as ſpangles, which was on the fourth day: or euer the heauens were ſpred, his [e] pauilions courtaines, which [f] was the ſecond day: and before the light, this worldes ſweete comfort, was diffuſed amongſt vs, [g] which was the firſt day, [h] the Angelles are billed and called in the firſt place, as though they were before the reſt, the eldeſt ſinging-men, and had been made before the other creatures. You ſay well ſayth another, but I thinke not ſo: I ſuppoſe rather God made them in the laſt day of the weeke. For nature, which is the [i] ordinarie power of the æternall Godhead, or rather (as the [k] Poet could ſay) very God himſelfe, [l] *ab ignobiliori-*

[b] Gen. 1. 1.
[c] Pſa. 148. 1. 5.
[d] Gē. 1. 14. 19.
[e] Pſa. 104. 2.
[f] Gē. 1. 6. 8.
[g] Gē. 1. 3. 5.
[h] Pſa 148. 2. 3. 4
[i] Iulius Scaliger de ſubtiliſte. exercit. 77. ſect 4.
[k] Ouidius metam. li. 1. hanc deus & melior litem natura dirimit.
[l] Scaliger exercit. 101. ſect. 1.

bus ad nobilioria progreditur, first produceth that which is lesse, and afterwards that which is more perfect: as almost hudwinckte you may plainely see it, in both the worlds the lesser and the greater. For if ye viewe the whole frame of this bigger engine, and note howe by degrees at last it was made perfect, you may see in the fiue former dayes of this worlds creation, the workes of Gods hands seruiceable for man, were [m] first produced but in the last day, when this admirable Theatre drew neere the finishing, then [n] euen the sixt day came man forth, [o] the abridgement of all essence; which in his body bare the counterfeit of the worlde, and in his soule had ingrauen the Godheads image, a most rare worke of exquisite perfection: but first was the furniture, then man the Lord created. And as in this great world, so with like facilitie you may discerne the same in man, which is the lesser. For with much more aduise and consultation, (as though the three persons

[m] Gen. 1. ad versum 25.

[n] Gen. 1. 26

[o] Scaliger de subtilit. exercit. 250. sect. 5.

perſons of the bleſſed Trinitie, had aſſembled in parliament for mans creation) when he the laſt, but beſt of all corporall ſubſtances was forthwith to bee framed, [p] firſt God did temper him a body of the earths ſmall duſt (alas) the vilder part, but [q] *ſtercoris marſupiũ*, a ſatchell of corruption: but to make him a perfect man of compleate nature, did after [r] breathe into him a ſpirit of life, a moſt diuine and intellectuall eſſence. Wherefore, if the Angels be more excellent creatures then man [t] whom at the firſt God placed in ſeates belowe them, no doubt but if *Adam* on the ſixt day as a more curious worke, was brought into the world after all the creatures elſe, but that the Angelles more glorious by farre then *Adam*, were created after him the ſixt day alſo. Very finely, but as vainely, both demaunded and diſputed, ſayth this late diuine: the firſt ſayth, they were created the firſt day, becauſe the Pſalmiſt named them firſt, he might as well

[p] Gen. 2. 7.

[q] Bernardus.

[r] Gen. 2. 7.

[t] Pſa. 8. 5.

haue ſayd, the ſtarres were created be-
[u] Pſa.148. 3.4. fore the heauens, for [u] in the ſame place they are called before the other: the other ſayth they were created the ſixt day, after man: becauſe their nature had perfection much more then his; belike not beleeuing *Moſes*, nay not
[x] Gē.1.31. & 2.2. God himſelfe, [x] that after man was made (ſpeaking of no worke following, neither Angell nor inferiour) preſently God reſted from his bleſſed labour. But I will tel you (ſayth he) rewarding them
[y] 2.Sam.1. 14.15 both for their ſcholaſticall act, as [y] *David* did the Amalekite for his vnpleaſing
[z] Caluinus inſtit.lib.1 cap.14. ſect.4. newes [z] *Contentio iſthæc peruicatiæ magis quam diligentiæ eſt*. I neuer knew but diligence deſerued a thanke, but I haue heard withall, that buſie would haue a band: this is not a diuine ſtudie, but a diueliſh Curioſitie, I like not this.

Thus not our late writers (whome many notwithſtanding haue called in queſtion for miſpriſion of this crime) are ſo farre found guiltie of this fantaſticke Curioſity, but they can afford it con-

controlement where they spie it in another, much more must the blessed Messiah of the world, countermaund this same sinne in a great Apostle, with *Quid ad te?* tie *Peter*, leaue this vanitie, there is no wise man in any age but hee will reprooue it.

Thus farre right Honourable and beloued Christians, you haue heard the entertainment of this qualitie with the wise, what cautions all learned men, both auncient and later, haue giuen out against this one fruitlesse studie, to wit, because she is but [a] *liberalium studiorum nomine palliata*, as Saint *Augustine* sayth, no true liberall art, but a counterfeit of such science: or if she haue in her any one poynte of wisedome, it is but [b] *nugatoria sapientia*, a kinde of childish and trifling toyish knowledge, as that Neotericke could confesse it: in one word, because she is but [c] *scientia falso dicta*, as Saint *Paul*, from whome they both borrowed, long since did determine it, an iniurious vsurper of true lear-

[a] Augustus tomo 2. Epist. 55.

[b] Caluinus instit. libr. 1. ca. 4. sect. 4.

[c] 1. Tim. 6. 20.

learnings sacred title, therefore no man should admitte her in his serious trauailes, which hee vndertakes for the attaining of immortal wisedom. Now because I feare me I haue kept too long time in passing ouer this strain, I wil run ouer the next with as quick breefes as I can: that I may shewe you after these precepts, by the presidents of the wise, what welcome Curiositie hath had amongst them, if you obserue their affection and disposition to her, eyther when they see it in the liues of others, or else find themselues possessed with it.

Touching the affection of graue and prudent men, when they find this infirmitie in the studie of another, eyther for their approbation or reprehension of it, I remember there are too faults which the Acute Philosopher hath truly discouered amongst diuines, & both of them worthy to bee seuerely taxed. First[d] there is *agrestis quædam simplicitas*, a sottish simplicity in a sort of sillie students, which when by the weakenesse

[d] Iulius Scaliger de subtilitate excercit. 68. sect. 1.

of

of their drie and ſhallow braines, they cannot find forth the immediate cauſe of any effect in nature, ſtraight way doe condemn reaſon & al her true concluſions, as the very plague & bane of Chriſtian religion: and refer the Originall of all ſuch motions to God, which indeed is the firſt and mediate, but not the ſole cauſe of ſuch petty actions: in the mean while, couering either the weaknes of their cõceit, or the idlenes of theyr minds, with a holy pretence (as they ſay of reuerent, but indeed) of a ceremonious and too fearefull modeſtie. Theſe men are too ſhort to reach the height of wiſedome, at leaſt they put not their armes forth to the length. But there is another ſort which ſtraine themſelues too farre, who when one ſhal tel them, that [c] *Humanæ ſapientiæ pars eſt quædam æquo animo velle neſcire*, it is a ſpeciall part of mans true knowledge, if in ſome things he can bee content to confeſſe himſelfe ignorant, by no meanes will indure ſuch reſtraint or limitation, but thinke

[c] Idem ibidem excercitatione 307. ſect. 29.

thinke theyr vnderſtandings ſo ſharp & nimble, as that they would ſcorn there ſhould bee ought ſo hard or difficult, but by a little muſing and diſcourſing in their thoughts, they can riue it out from the depth of nature: theſe are iollye fellowes, that nought can ſcape thē. But I would they would heare his iudgement of their conceit, whoſe intellectuall eye was as pure and ſharpe quick-ſighted (if I miſtake it not) as euer any of theirs. *Horum*[f] *equidem ingenia* (ſayth one) *admirari & laudare vt acuta ſoleo, verum vt nimis acuta fugere.*

[f] Idem ibidem exercitatione 65. ſectione. 4.

Surely I cannot but commend, yea, admire theſe fine and ſubtile nimble-witted heades: it is a pretie thing to ſee how deſt and fleete they be, euermore in motion, of ſudden apprehenſion: but I dare not follow them by imitation: I feare they are too ſubtile, the threds they ſpinne are doubtleſſe all too fine, their learning is more admirable then approoueable, ſo exceeding ſleighte, that

that it neuer can be found. This was the kindeſt greeting that *Scaliger* could vouchſafe her, when hee ſpied this curioſitie in the ſtudents of his age.

Yea, but [g] *multi aliorum peccata increpantur, ipſi in eadem prolapſi vitia*, many can be content to carp at that in others, which not withſtanding they can wink at in themſelues: therfore that you may ſee howe wiſe and godly men haue not onely diſliked this infirmitie in the liues of others, but alſo haue abandoned and renounced it in themſelues, as knowing it (belike) to be but [h] *nugarum matrem, virtutum nouercam*, a good nurſe for vanity, but a dry nurſe for vertue, I referre you to that one example onely of the Church of Epheſus: [i] where whē many Diſciples had heard Saint *Paules* two yeeres Sermons, and ſeene the wonderous miracles which he ſtrangely wrought, in healing the ſicke, and ſcourging the ſeauen vilde exoriſts, they perceiuing their vaine and friuolous ſtudies to be dangerouſly obnoxi-

[g] Plutarch. de educandis liberis.

[h] Bernardus.

[i] Act. 19. 19.

ous

ous to the sacred Gospell of Iesus Christ which that Apostle preached, presently forsooke those curious Arts, and publikely did burne so many Bookes of that kinde, as afterwards were valued at two thousand marks. A notable example of heauenly wisedome, in disclayming such a studie as was altogether fruitlesse: yet (alas) wee are not so wise as to follow their example. For the Ephesians, which were Græcians, men excellently learned, and which at the first in respect of their knowledge in humanitie, reputed the doctrine of
[h] 1. Cor. 1. 23. Christianitie, to bee but a simple thing, and indeede meere foolishnesse, [k] like the great Clarkes which were in the Church at Corinth, could here submit themselues at the hearing of Gods Oracles, to the obedience of Christs Gospel, and the renouncing of their owne studies: but we rude Barbarians, whose knowledge commeth behind theirs in humane literature, but farre exceedeth them in the tydings of saluation, neuer

can

can be drawn (if once we haue deuiſed ſome conceited quirke, either in the rule of fayth, or the forme of diſcipline) to abandon and forſake our owne imaginations, and ſubiect our iudgements vnto wholeſome doctrine, heere is no remooving of our curious Arts.

They were not aſhamed that all the world ſhould know the finall abiuring of their childiſh ſtudies, for publikely they burnt their bookes of all ſuch arts, but with vs, mē haue learned that fond and ſurly rule, [l] *quod ſemel dixeris qualecumque ſit fixum ratumque ſit*, that which thou haſt once affirmed, bee it true or falſe, maintaine it to the death: and therefore howſoeuer reaſon or religion conuince them of their errours, they will not ſticke to ſay, I haue once taught this for ſound doctrine, therefore I muſt not leaue it: [m] though *Protagoras* the elder he was, was the wiſer alſo, and Saint [n] *Auguſtine* that good father bluſht not in his age, to penne a retraction of that hee writ in his youth.

[l] Seneca ad Ebutium de liberalitate lib. 4. 38. cap.

[m] Plato in Theæteto.

[n] Auguſtinus to.

youth. Or if their palpable ignorance be euidētly confuted by impregnable arguments, that so they are forced to alter their first opiniōs, yet they wil not haue their followers suspect them to be changelings, oh no [o] *Saltem coram populo honora me*, for Gods sake let not the world knowe, notwithstanding all this, but that I am still as I was a disciplinarian: they will not haue men thinke that they are so wise, as to discarde theyr owne quiddities, no not for sound diuinitie. In one word, the Ephesians were content to leaue their Bookes, though by good estimation they were thought to bee woorth no lesse then fiftie thousand peeces of siluer; questionlesse it was a rich and a goodly Library, yet they burnt them all to make way for the Gospell, that [p] mē might sooner beleeue, and bring forth good workes answerable: but heere a sort of [e] *Æsops* cocks, wil not leaue their Barley-corne for the richest Gemme, nor can be brought to part with the least

[o] Sam. 15. 30

[p] Act. 19. 18.

leaſt Geneua tricke, though perhaps it bee ſcarce woorth thriſe three halfe-pence, for the greateſt cauſe that may be, I warrant you not for the wealth of the Towre of *London*. But howſoeuer ſome with vs, not of the ſoūdeſt iudgement, are too fondly wedded to theyr curious paradoxes, you ſee theſe newe conuerts by Saint *Paul* in *Aſia*, how readily they reiected theyr fruitles curioſity, they left their ſtudyes, & burnt their helpeleſſe books. Wherfore if wiſe men and religious perſons haue both diſliked this ſinne in others, and reiected it themſelues: if *Scaliger* amongſt the lateſt Philoſophers, and the Epheſians amongſt the ancienteſt Chriſtians, haue thus abhorred theſe friuolous inquiſitions: well might the ſonne of *Sirach* admoniſh the Iewes, [q] not to be curious in things that are ſuperfluous, becauſe the medling with ſuch hath beguiled very many: and well might the Apoſtle giue order to teach the Gentiles, that [r] they ſhould take heede

[q] Eccleſ. 3. 24. 25.

[r] 1. Tim. 1. 4.

of endlesse and fruitlesse genealogies,
[f] 1. Tim. 4. 7. [f] of prophane and old wiues doting fa-
[t] 2. Tim. 2. 23. bles [t] of fooliſh and vnlearned iangling
[u] Ioh. 1. 38. queſtions : but moſt woorthily of all
might Ieſus Chriſt our Sauiour, [u] the
[x] Luk. 2. 32 Rabbi of the Iewes, and the [x] light of
vs poore Gentiles, reprooue this in his
ſeruant amongſt other his infirmities.
For there were more defects in our A-
poſtle, beſides that which in this place
remaines vpon recorde, as a reuerend
[*] Auguſtinus de agone Chriſtiano father of the Church hath noted [*] *Petrus in mare fide vacillauit, a cruce ſaluatorem reuocauit, ſacerdotis ſeruum vulnerauit, dominũ ſuum abnegauit, religionem deniq; ſimulauit.* *Peter* offẽded in reſpect
of his truſt in God, [y] for notwithſtãding
[y] Math. 14. 30. his warrant, one blaſt could ſhake his
fayth : he offended in reſpect of his loue
[z] Math. 16. 22. to his Maſter, [z] for that beeing carnall,
[a] Ioh. 18. 10. would haue kept him from the croſſe.
He ſinned in impatience, [a] when (but a
word and a blow) he cutte off *Malchas*
eare : hee ſinned in negligence, when
[b] Math. 26. 40. [b] being commanded to watch & pray,
hee

hee ſlept, and could not wake ſo much as one howre. [c] Hee tranſgreſſed in vnfaythfull cowardize, when for feare of a gyrle he abiured his Lord and Maſter: [d] and he tranſgreſſed in deepe diſſimulation, when being a Iew, hee liued as did the Gentiles: ſo that if before this time our Sauiour and redeemer reprooued his infidelitie, with [e] *O thou of little fayth*, and his affection too carnall, with [f] *Come behind me Satan*: if he found fault with his impatience, [g] bidding him ſheath his ſword, & with his drouſineſſe [h] asking him if hee could not watch one howre: if after this time his white-liuered fearefulneſſe was taxed, [i] with a looke and turning of Chriſts head, and his diſſimulation by [k] Saint *Paul*, with an inuectiue to his face: it is not to be wondred, if this ſcaped not ſcot-free, if when reaſon and religion amongſt men in all ages, bee aduerſe in curioſitie both by rule and patterne, Chriſt did challenge his Apoſtle for that groſſe infirmitie, with *Quid ad te? Peter*

[c] Math. 26. 74.
[d] Gal. 2. 13.
[e] Math. 14. 31.
[f] Math. 16. 23
[g] Ioh. 18. 11
[h] Math. 26. 40.
[i] Luk. 16. 22
[k] Gal. 2. 11.

amongst other faults, I must warne thee needes of this, thy ill pleasing curiosity deserues sharpe reprehension.

Nowe haue you heard the latter branch of this last argument, what countenance shee hath with the wise and vertuous, when they meete with her abroade, or in their priuate studies, how they dislike her in the one, and disclayme her in the other, so that by the summe of this one reason, your selues may make this sure collection, that if both the counsell and carriage of graue and holy men, haue reproo-ued and reiected this vnprofitable curiositie: our Sauiour being that sunne from whom they take their light, must needes controle the same sinne in his deere Apostle.

And here holy and blessed brethren, hauing knitte vp the third motiue of our Sauiours reprehension, drawne from this sinnes acceptance euen amongst the sonnes of men, to wit, that if they haue taken acceptions to it, in whom-

whomſoeuer they diſcryed it, the ſon of God muſt needes checke it in ſo excellent an Apoſtle: I would gladly ceaſe to trouble you any further at this preſent, leſt being altogether in this place feeding of your ſoules, I ſhould forget you muſt haue time at home to refreſh your ſelues. But becauſe I remember that *Nathans* [l] *erat homo quidam diues,* there was a certaine ritch man that wronged his poore neighbour by him, will doe little good without [m] *tu ipſe es, &c.* except it be laid cloſe to the party treſpaſsing: ſuffer mee I beſeech you in the meekeneſſe of your ſpirits, to miniſter this purging pill which our Sauiour offered *Peter*, to this Chriſtian preſence and this honorable Citie: and I ſuppoſe (if it worke well with you) ye will readily confeſſe, that there are many cauſes giuen on your parts, which might mooue the ſonne of God, with greater reaſon to checke you in theſe dayes for your giddiſh Curioſitie, then in the dayes of his fleſh he had to re-

[l] 2. Sam. 12. 1.

[m] 2. Sa. 12. 7.

prooue Saint *Peter*: so that woorthily he might transfer his speech from the Apostle with *Quid ad vos?* O foolish Citizens, you are in many things too much exceedingly curious, which little doe concerne you, and lesse auayle you.

Saint *Peter* that great and woorthie *anteſignanus* of the Church, which [n] in the fayre streamer of his true confession, did beare the glorious name of Iesus Christ, the euerlasting sonne of his euer-liuing father, though hee were tainted (as you haue heard) with so many scapes and slidings, yet was hee also wonderfully adorned with many rare and admirable graces, as I gaue you a short note of them in my Sermon the last day: and yet all these could not shield him, but this checke must needs fall on him, our Sauior could not brook his vaine idle Curiositie. Verily if the sonne of God were on the earth in these dayes, seeing men when hee cryeth [o] *Quærite viam antiquam*, Sirs look which

[n] Math. 16. 16.

[o] Ier. 6. 16.

which is the old way, that is the good way, be ſure ye walke in that, yet hunting after nothing but new and ſtrange deuiſes, he could not poſsibly keepe ſilence, but reprooue this itching vanitie, Ho, keepe the beaten way, theſe are but new-found tracings, theſe nouels are not for you.

And if euer that were true which long ſince was affirmed in things of ciuill life, that *eſt natura hominum nouitatis auida*, all men from their cradles delight in vncouth nouelties, then it is moſt apparently true for this preſent age in this kingdome, and eſpecially in this Citie for matters of Religion: where amongſt other kindes no doubt of ſundry errours, you ſhall ſee men by fower meanes bewray their curioſity, by which they are ledde to liſten after nouelties. [1] For either they muſt euery day haue new teachers to inſtruct thē, alwayes one man will bee ſtale, they muſt haue choyſe, [2] or if the ſame man ſtill teach, he muſt prouide them ſome

newe doctrine, ordinarie dishes will cloy their daintie stomacks: 3 or if hee doe deliuer them common lessons, he must not say he hath them by common meanes, the least must be by visions, or by reuelations, they must be far fetcht, things bred at home are forbid: 4 or if he be no new man, nor bring no strāge doctrine, nor receiue it but by common meanes, hee must confirme it by extraordinarie courses, he must be one that is able to doe some myracles, and at the least to worke great wonders: either the Preacher must be new-come, or his doctrine new-found; either the attayning of his learning must be by reuelations, or else otherwise the confirming of it by working myracles; or else if none of these, but that it be *commune sanctorum*, according to the accustomed forme of plaine and wholesome doctrine that a man shall vtter, his auditory wil not sticke to tell him in these dayes, that they could haue sayde as much themselues as this is, and that if

you

you can acquaint them with no other things then theſe, they had as lieue to heare their owne cow low, as beſtow the hearing of ſuch another Sermon. But [p] as Saint *Paul* ſayd, *O ſtulti Galatæ quis vos faſcinauit, &c.* O fooliſh Galathians, who hath bewitched your mindes, that yee ſhould not obey the truth of Ieſus Chriſt: ſo may I well ſay on this behalfe; O ye fond and fooliſh giddie-headed Londoners, who hath beſotted your ſoules and vnderſtandings, that thus you eſtrange your ſelues from ſound doctrine and holie exhortations, and are ſo vainely inamored on euery new-found trifle? I muſt ſtill ſpeak to you in the Apoſtles phraſe, [q] *Quid dicam?* alas what ſhall I ſay vnto you? ſhall I prayſe you in this? no (God wot) I cannot prayſe you; but [r] *loquor ad verecundiam veſtram*, I ſpeake it to your ſhame, that your hearts ſhould be ſo itching, and your heades ſo full of crochets, that nothing now can pleaſe you but daintie things and new: had ye liued

[p] Gal. 3. 1.

[q] 1. Cor. 11. 22.

[r] 1. Cor. 15. 34.

liued in Christs time, and beene of such a disposition, he would haue beene at you with *Quid ad vos?* why what is the matter sirs? will nought but strange things serue you? this curiositie becomes not them that will be my Disciples.

Thus much might serue to haue spoken in generalitie. but because I am taking my leaue of the second part of my text, which is Christs action, his reproofe of Curiositie, let it not offend you if I stand a little longer in buckling on euery ioynt of this reprehension, that it may sit the faster to the backes of such offenders. And first for the first, which is the busie seeking after newcome teachers. That which *Tully* sayd long agoe in militarie discipline, that [f] *Non tam veterani intuendi sunt quam tyrones milites, flos Italiæ, & nouæ legiones &c.* there is not so much respect to bee had of old weather-beaten souldiours, as of new-trayned men, which are the flowre of chiualrie: the same do many

[f] Cicero in Philippicis. oratione 11.

a-

amongſt vs holde concerning Preachers, in the Church of Chriſt militant: that for their owne poore ſhepheard it makes no matter for him, though he haue from God the charge of all their ſoules: God helpe him poore man, he is an ouer-worne diuine: his learning is now out-dated: but if they ſhould goe to Church, they would wish to heare a yong eloquent ſcholler, newe come from the Vniuerſitie, one that wil giue them the flower and creame of his flowing witte, and that can deliuer his mind in ſuch fine poliſhed tearmes, as in admiration will make them hold vp their hands and bleſſe them: one that they neuer heard before, and euerye day a new one, or elſe they care not if they hold the Church a wilde Catte. Indeede ſuch was the affection of the vnthankfull Iewes, both to *Iohn* the Baptiſt, and to Chriſt his Maſter, they were ſtrange Doctors, and therefore had great audience. *Iohn* was a very rare man, no ordinarie perſon, if yee looke

looke either into his miniſtrie or his conuerſatiõ. For touching his miniſtry, his doctrine was not vſuall, but God rayſed him vp as a Prophet, when there had beene none fiue hundred yeeres before him: and for his ſacrament that was ſtrange, for hee vſed Baptiſme, and not Circumciſion; propheſie had beene intermitted, and Baptiſme then firſt was founded, ſo that his whole office ſeemed altogether new: and as for his life or behauiour amongſt the people, *Nec edens venit nec bibens*, he came neither eating nor drinking as others, which becauſe they are ſociable, are tearmed gluttons and wine-bibbers: but hee was of an auſtere and ſtraight conuerſation, his garments plaine and graue, but camels hayre and a leather gyrdle, and his diet courſe and ſparing, nothing but locuſts and wilde honey in the wildernesſe. When ſuch a man was heard of as now could propheſie, which for ſo many yeeres before him no man elſe had

[t] Gualter. in Marcum cap. 1. homilia. 4.
[u] Math. 3. 6
[x] Mat. 11. 18. 19
[y] Math. 3. 4

had done, when there were tydings of one that baptiſed men in *Iorden*, and a fame was ſpred of his ſtrickt and ſpotleſſe life, [z] *Ad viſendum illum curioſitas & nouarum rerum ſtudium multos excitauit*, what for curioſitie, and what for other cauſes, [a] all *Ieruſalem* and *Iewry*, yea, all the regions neere them flockte foorth in heapes to ſee *Iohn Baptiſt*: the people muſt needes heare and ſee ſuch a new-come Prophet, *exiuit tota Hieroſolima &c.* ſayth Saint *Mathew*, all the Citie ranne foorth into the wilderneſſe to behold him. And as the Iewes dealt with the ſeruant, ſo did *Herod* the Tetrarch with Chriſt his Maſter. For firſt when he heard his Sermons & matchleſſe wonders, [b] hee was exceedingly deſirous to get but one ſight of him, thinking it was either *Elias* which ſhould come againe, or one of the Prophets which was riſen from the graue, or elſe good *Iohn*, whoſe head hee had taken from him; but which of all theſe ſoeuer it was, aſſuring himſelfe ſuch a

[z] Gualterus vbi ſupra.

[a] Math 3. 5

[b] Luk. 9. 9.

man

man was worth the seeing: and afterwards when he met with our Sauiour at *Ierusalem*,[c] he was marualiously glad that he had gotten a sight of him, whom he longed so much to see. Thus both the gouernour and the people were mightily carried with an insatiable desire of hearing and beholding such persons as were straunge. And as this was true amongst the Iewes, so certainely it is too true amongst vs Christians, [d] *Chremes Terentianus nouum vicinum non vult fodere aut arare*, as the old man in the Comedy would not haue his new neighbour worke, for feare of hurting him, so are our Citizens wonderfull tender ouer their new found teachers, nothing is too deere for thē, though all the rest be hated. Tell them where they may heare an Honourable Bishop preach, a reuerend Prelate, or an auncient graue diuine, tush, they know what these are, temporising formalists, a sort of silken Doctours, such as when a man heares their text, hee may

[c] Luk. 23. 8

[d] Cicero de finib.

may geſſe himſelfe what will be al their Sermon: but if you can tell them of a trimme yong man, that will not quote the Fathers (and good reaſon, for his horſe neuer eate a bottle of hay in eyther of the Vniuerſities): that neuer yet tooke orders, but had his calling approoued by the plaine lay-elders (for he was too irregular to be ordred by a Biſhop): that will not confounde the congregation with latine ſentences, (for he is not guiltie of the Romane language): that will not ſticke to reuile them that are in authoritie, that his ſectaries may crie he is perſecuted, when hee is iuſtly ſilenced: if yee can giue them intelligence of ſuch a man, Oh for Gods ſake where teacheth hee, to him they will runne for haſte without their dinners, ſit waiting by his church till the doore be open, if the place bee full, clyme vp at the windowes, pull downe the glaſſe to heare him, and fill the Church-yard full, ſende him home euerything: one man plate, another

hangings,

hangings, this Gentlewoman naperie, that goodwife money. Lette him want nothing so long as he is newe, though within two yeres after, they leaue him on a lea-land, and neuer heede him.

This is the malady of many Citizens, they haue money for newe Tauernes, and eares for new-come Preachers, but none can please them, except the man bee new. Indeede these [e] *μυσοπατάγοι libenter sua recentia poemata legunt*, these buzzing piddlers loue to be alwayes doing, notable sturring fellowes, they will not sticke to allow you three sermons in a day (such as they can) good ordinarie table-talke, but as *Tully* sayd, [f] *Academia istæc noua rerum omnium perturbatrix est*, that the new-sound Vniuersitie which *Archesilas* & *Carneades* had lately founded, was the common disturber of the whole state of *Italy*: so wee not many yeeres since haue pittifully tasted, that these vpstart teachers haue so shaked this Church and Kingdome, as if the care and wisedome

[e] Cicero ad Q. fratrem. lib. 2. Epis. 12.

[f] Cicero de legib. lib. 1. & Plutarchus in vita Ciceronis.

dome of our gracious Prince (whose life & gouernment the Lord continue as the firmamēt) together with the incorrupted integrity of some reuerend Bishops (whom God long maintaine & increase their numbers) had not religiously preuented & withstood them, it had been very dangerous, & almost inexitable, lest the one (with come down sir Prelate) had beene trampled in the dust, & the other (with are you setled) had beene disioynted with sedition. Wherfore blessed & beloued Citizens, praise God which hath protected this church & common-wealth, from such vnlearned, yet contentious Spirits: and magnifie him which hath still placed amongst vs some graue & holy churchmē, admirable for their knowledge, & inculpable for their liues. As for your new-found doctors, take S. *Paules* sound counsel, & purchase not after your own lusts and itching appetites, euery day such huge heaps of frāge & vpstart teachers: for (alas) they wil but turne your

2. Tim. 4 3.

eares from the voyce of truth, and nuzzle you in their owne deuiſed fables, our Sauiour which warned you of them by Saint *Paul* before, would tell you of them nowe if hee were amongſt you, with *Quid ad vos?* this curioſitie is not tollerable, that you will liſten to no Preachers, but thoſe which ſtill are new. And if I may be ſo perſwaſiue with you, as by theſe exhortations to haue drawne you from theſe teachers, lette me admoniſh by your patience of that choyce which you make of doctrines, and that is, that many of you will needes heare eyther newe things or nothing, no Sermon ſounds well in your eares, but that which ſounds too ſtrangely. Indeede [h] the Athenians amongſt the Pagans, made it their whole ſtudie, that they might tell and heare of nought but that was new: and the people of Bethania among the Iewes, flockte in great concourſe to the houſe of *Mary*, whoſe brother our Sauiour had then rayſed from his graue,

[h] Act. 17. 21.

but

but [i] it was not for any loue to heare Christ Iesus preach, but because they longed to see the man which had been dead: [l] *Sperabant enim referente Lazaro, de altera vita aliquid audire*, the reason was, because they were in hope that *Lazarus* would report vnto them some strange occurrents, which his wandring soule had seene in a forraine world: so were the Gentiles of newes from other countries, the Iewes of strange tydings from another worlde, exceeding greedy: nought but newe impressions might touch their vnderstandings: and so amongst many of both sorts since it is too manifestly true, that [m] *Communia quanquam optima fastidiuntur*, the most commendable thinges once waxing common, are but contemptible. For if students will teach other nations to speake theyr language, they cannot abide to learne them the same phrases that others doe, but if that [n] of *Platos* ἕκαστος ἡμῶν οὐκ αὐτῷ μονὸν γέγονεν, bee once translated by *Tully*, that

[i] Ioh. 12. 9.

[l] Ludolphus parte 2. cap. 25.

[m] Erasmus in iudicio suo de Seneca.

[n] Erasmus ibidem.

no man is borne for himselfe, but partly for his countrey, and partly for his parents and his friends: another when he commeth to the translation of it, *ne similiter dicat mauult peius dicere*, careth not how wide hee roaues, so hee shoote not neere to that: and therefore wil rather say, *nemo sibi contigit*, no man hath his beeing allowed him for himselfe: a little stranger, but a great deale worser. And in their natiue speech, when they haue aboundant choyse of fitte and proper words, yet ° *in maxima suorum verborum copia translatis & alienis magis delectantur verbis quam proprijs & suis*, in the greateft store of varietie in their owne, theyr mouthes are for none but spruse out-landish tearms: p such as *Cleanthes* and *Chrysippus* did altogether vse, in their curious Booke of paynted Rhetoricke. But whether runne I backe to former ages, to proue this in humanitie? your selues wil conuince this in your learning of diuinity. For if you can heare of one within a church

° Cicero de oratore li. 3.

p Cicero de finib. li. 4.

church or chappel, lately built with the ends ſcituate north & ſouth (for eaſt & weſt were too too ſuperſtitious) will warne you that ſuch a day he wil teach or ſpeake, (for to ſay he would preach were a word too triniall) and in his exerciſe will ſhew you a cunning modell of perfect diſcipline, lately wyth great trauell fetchte from beyonde the ſeas : by which the meaneſt in your congregation, ſhall either beare ſome office, or at the leaſt haue great authority: O this is excellent, the gouernement eſtabliſhed by our ſacred Prince, examined by the Clergie, confirmed by the Nobilitie, and yeelded to by the Commons : in one word, ratified by the powerfull authoritie of that Honourable Court of Parliament, and thus long experimented to haue beene both peace-full and religious: tuſh, it is but a thred-bare relique of blinde and darkeſome Papiſtrie : the Common Seruice-booke, ſhould bee conuerted into quicke and ſodaine

fresh-conceiued prayers (not printed in the Booke, but new-hatched in the braines:) and these studied Sermons should bee duely changed into extemporany exercises, in a moment apprehended vpon the first view of the text: he that thus powres foorth his petitions, and deliuereth such doctrines as neuer any heard before, nor he himself can well repeate againe, this is an Orator for you to pray with, a worthy teacher for you to learne with, this is a fellow that is for your tooth indeede: you must haue nouelties, and nought but new will serue you. And (alas) what are these wonders, or your selues which so admire them? Surely (for the things themselues which so much affect you) as in poynts of action ¶ *Cuncta plebs nouarum rerum ẽtudio coniuratorum incepta sæpe probat*, the rude and vulgar multitude lendes a readie eare to seditious speeches, and is exceeding proane to mutinous insurrection, though they neither haue cause from their

¶ Saluſt de coniur. Catilinæ.

their Prince, nor find ſafetie for themſelues, onely becauſe they loue to ſee ſtraunge alterations: ſo in matters of knowledge, and but bare contemplation, [r] *Raro dicta etiam ſi peßimè ſrequentißimè tamen applaudantur*, theſe things which gaine the great applauſe in popular aſſemblies, are not imbraced for their wel-deſeruing worthineſſe, but onely for their quaynte new-fangled ſtrangeneſſe; it is their rareneſſe, not their goodneſſe, that makes you like them. And for your ſelues, the great maſters of theſe deuiſes, it is true which *Batracus* ſayd once in the Poet, [s] *Cura viris grauibus rerum ſolet eße ſuarum*, wiſe men attend that which concernes them neereſt: but it is as true which his fellow tolde him in the ſame eglogue, that *Cura viris leuibus rerum ſolet eſſe nouarum*, they which are deuoted ſo to theſe new-found pageants, are but vaine giddie headed ſhittle-witted fellowes, there is no ſtaied wiſedome, no ſound iudgement in them.

[r] Eraſmus in iudicio ſuo de Seneca.

[s] Mantuanus in Bembo. eclog. 10.

Therefore I must needes call to you, *O ciues, ciues*, good gentle citizens, leaue off this running and mad-braine appetite, of hearing vncouth and vpstart doctrines, if your new-founde platformes bee for the most part corrupter then plaine antiquitie, and your selues for following them be worthily reputed, with graue and wise men to bee but vaine and childish, I must needs say to you as Christ did to S. *Peter*, *Quid hæc ad vos?* why listen you after nouelties? why should nought content you but strange things and out-landish?

Peraduenture you will say you are not culpable in these faults: you neither looke for newe teachers, nor listen for strange doctrines, and therefore you are wronged in hearing these reprehensions. Indeede *non est factum* is a good plea in law, and perhaps truely pleaded in defence for this, for it may be you offende in the third kinde rather, neither nice for the speaker, nor for that which is spoken, but onely curious

rious in the ma ner how your doctrine is receiued, to witte, that it bee not by ſtudie of Arts, nor by liberall education, but by heauenly influence into thē which teach you. Surely I remember *Dues* his ſupplication which hee made from hell to father *Abraham*, that [t] he would ſende good *Lazarus* to his Fathers houſe, to warne his fiue brethren leſt they came to his torments: ſuch a Preacher might recall them, but none ſaue one from heauen: neither the law could informe them, nor the holy Prophets reforme them, it muſt bee a Saint from the cloudes at leaſt, none elſe could warne them. Doubtleſſe this dāned man in hell, hath many like him left behind on earth, which thinking that [u] *recentiſſima quæque correcta ſunt & emendatiſſima maximè*, all things of the lateſt are of the beſt edition, and crying out that [x] *piſcis nequam eſt niſi recens*, fiſh is no longer good, then whilſt it is taken new: cannot indure to bee taught by men, if they will ſay they were brought

[t] Luk. 16. 27.

[u] Cicero quæſt. lib. 1.

[x] Ludouicus adagiorum curia. 6.

y Act.22.3. brought vp with Saint *Paul* y at the feete of *Gamaliell*, and so had their learning by studie and instruction: but if
z 2.Cro.12 2.7. with him they haue been z wrapt vp as high as the third heauens, and so had all their knowledge by aboundant reuelations. If some can rudely protest that they neuer troubled schoole, nor sawe an Vniuersitie, that they were neuer infected with those prophane sciences, which they commonly call the seuen Liberall Arts, nor neuer stammered in these three dark languages of Hebrew Greeke and Latine, which vsually are termed the three great mother tongs, nor neuer yet could write or reade one English line, but that what they haue was taught from God by visions, that he hath sent them Angels to shew them things to come, that hee hath schooled them by straunge dreames, how to reprooue the people, that such a one is *Enoch*, which should come before doomes day (though thousandes know where he was borne in a poore

sorie

ſorie village) : and another is *Elias*, (though he be a ſillie glouer, and for neede is faine to worke foorth to another) if you can heare of ſuch a one that will bring you theſe newes from heauen, away with your great Clarkes, your learned ſtudents, your great diuines, they haue a little skill by the Booke, and who may not haue ſo: but thoſe which you will heare, muſt receiue their knowledge like theſe, by dreames and viſions, by Angelles and reuelations, and not by euerie common and vſuall manner. Thus your ſhepheards muſt [a] *Noua paſcua quærere & amnes*, leade you vnto newe walkes and ſtreames which were neuer heard of: your Poets muſt [b] *inſigne aliquid diſcere, recens & adhuc indictum ore alio*, tel you things which no tongue euer ſpake of, and your ſelues muſt be [c] *hiſpanizized*, alwaies ſtirring and finding newe inuenſions, content with none but them which teach from heauen, your doctours learning whome you

[a] Mantuanus in eclogo. 10.

[b] Horatius carminum. lib. 3. ode. 25.

[c] Cœlius Rhodoginus antiq. lectionum. lib. 18. cap. 32.

you will follow, muſt be infuſed by ſe-
cret inſpiratiõ. But (one word by your
fauour) if that be true which *Abraham*
[d] Luk 16. 31. replied to *Dives*, [d] that they which will
not liſten to *Moſes* nor the Prophets,
will not bee perſwaded though one
ſhould riſe from death: if an Angell
from the cloudes, or a ſaint from hea-
uen ſhould come to teach or mooue
them: you were beſt take that coun-
ſell from me, which *Piſo* gaue to *Tully*,
[c] Cicero de finib. lib 5. [c] *a noua ad veterem academiam reuertiſe*,
[f] Math. 4. 4 [g] Ioh. 5. 39. hold you to [f] *Scriptum eſt*, and to them
which can deliuer it, [g] that is the gol-
den rule which can leade you vppe to
heauen: as for your reuelations, waite
not for them, nor giue no credite
to them. *Quid hæc ad vos?* you haue
Moſes and the Prophets, what gad you
after others?

There is but one company behind,
whome I would ſpeake with for my
farewell: which neither ſeeke newe
teachers, nor gape for newe aſſertions,
nor would aduiſe their Rabbyes to
looke

looke for inſpirations, onely they could wiſh, that the Religion which they preach might bee countenanced with ſome myracles which theſe men ſhould practiſe. Belike the vndoubted veritie of the æternal God-head, whoſe ſpirit firſt breathed the holy writ: the ſacred maieſtie of thoſe heauenly oracles, which euery where are full of high authoritie: that moſt diuine and bleſſed harmonie, which ſweetely ſoundes in all her holy ſcribes: that wondrous preſeruation of her leaues, her lines, her letters, from hateſull tyrants and their fierie waſting flames: and the meeke obedience which through all the world hath beene performed to her royall lawes, is not able to winne men to beleeue God or true Religion, except he will yeeld ſo farre to feede their faythleſſe fancy, as that at euery pinch to gaine their good beleefe, he will worke ſome myracle in the heauens, the earth, or depth. O God forbid, will men bee ſo incredulous?

lous? will not the creature reſt in the word of his creator? or ſhall not ſinfull wretched miſerable man beleeue the onely word of Chriſt Ieſus his Redeemer? farre be it from the heart of any Chriſtian, to denie ſweete entrance to the meſſage of his Sauiour. But whether ſhall I turne to exclaime of this foule treſpaſſe, but onely to my Lord which is offended by it? The Iewes not admitting Chriſts heauenly Doctrine, importuned him with [h] *volumus a te ſignum videre*, Sir wee would ſee your Sermons ratified with ſome rare myracles, and doubting of his office, [i] called for his commiſsion: by what ſigne canſt thou ſhew vs that thy authoritie reacheth thus farre: and ſo (God helpe vs) many in this age will aske the poore ſcorned Leuits, Sir what can yee doe to auouch your deere religion? what can you perform to grace it more then I? can you ſtay the ſunne in his ſphære with your prayers, or with your Oriſons ſtrike fire from the cloudes? can you

[h] Math. 12. 38.

[i] Ioh. 2. 18.

you make a gourd in one day bud and blossome? or cause the greene-leaued fig-tree to wither in a trise? can you fill the vallies with water at a becke? or drie the channels of the red and maine vast sea? let me see these things & strait I will beleeue you, but without some signe or token, if there bee no wondrous myracle, if wee take not vppon vs that wee can dislodge the diuell (though God knoweth he were coniured to be for vs, or euer he could be coniurd by vs) if wee will not professe that wee can fling forth Spirits as they were but Pigmies, why al our testimonies from the Prophets & Apostles, our obseruations and relations of the text, single and compared; the citing of the Fathers, the alleadging of the Councelles, and what you will beside, all is but friuolous, our Religion is but bare, and our proofes too slender: all our groundes are stale, if newe wonders do not grace vs. Thus our age is like *Eriphila*, that will not lend her eyes to any

[k] In Aemilia comœdia Italica. act. 3. scena 3.

ny ſpectacle, except it be ſome newpende Comedy: or rather like the toyiſh Romanes, whome not the neweſt nor the fineſt ſcene could holde, [l] for running after the fellow on the ropes: the freneſt ſhew with them moſt haue the moſt ſpectators, and the neweſt proofes with vs muſt needes haue all the auditours. If ſome vnlearned audacious idiot will but pretend that he can doe maruailes, why that is the man, ye muſt heare none but him. But whilſt you are thus affected. I may ſay of you as another ſayd of the Iewes, [m] *Curioſitas illos trahit plus quam charitas, neque eos amor ducit ſed admiratio*, as they came to Chriſt, ſo you come to the Church, not of pure charitie, but for curioſitie; not to gaine his loue, but to gape at wonders, as boyes reſort to the Marchants open ſtall, not to ſee his wares, but to viewe his Monkey, to ſtare but not to buye. For ſhame leaue off ſuch childiſh trifling faſhions; expect not that which God hath neuer promi-

[l] Terentius in prologo Hecyræ. ob. ſimam bulam.

[m] Lu Iolphus parte. 2. cap. 25.

promiſed, his word he hath giuen, but not aſſurẽd you wonders. I would yee would imitate *Elianus* the ſophiſter, which becauſe he neuer trauailed beyonde the coaſt of *Italy*, neuer went aboorde to ſayle, nor neuer ſaw the ſea; was in the higher eſtimation amongſt the people: would God ye would keep you within the bounders of the Scripture, and let the holy men inſpired giue your ſoules contentment: God would be pleaſed, and the Saints triumph in it: for heauen and earth cryeth out of this your fancie, *Quid hæc ad vos?* what looke yee nowe for wonders? the Scriptures are able to make good ſeruants perfect.

Thus farre (men, brethren, and Fathers) I haue præſumed to make this reprehenſion ſomewhat acquainted with you, finding you in condition not much vnlike Saint *Peter*, wherein (for that which is paſt) I beſeech you haue patience with mee, not for the matter which I haue ſpoken from my conſci-

ence, but for my tediousnesse, which is much beyonde my custome: and for that which remaineth to make vp my conclusion, let mee adde but this one word by your Christian clemencie, to make you abhorre this new-fangled Curiositie: that for these new-found teachers, these inspired dreamers, these wonder-workers, they are but such as *Tully* spake of, touching some in his time: o *Superstitiosi vates impudentesque arioli:* and of what stampe I pray you? a sort of sillie, yet shameless wizzards, *aut inertes aut insani aut quibus imperat egestas*, all of them troubled either with a head witlesse, or a zeale opinious, or a purse penilesse: and therefore *Quid ad vos?* what should you meddle with them, these are not masters for you.

o Cicero de diuinatione. 1.

And as for those which needes will be (not their schollers but their sectaries,) and learne nothing else but newes and nouelties, let Saint *Paul* that great artist shew you their iust proportions, and hee will tell you they p are but ignorant

p 1. Tim. 6. 4. 5.

norant people, yet vildely arrogant, and therefore both erronious in their iudgement, and corrupt of conuerſation: an vgly ſhape, vnfit for Chriſtian people. Wherefore bleſſed and beloued Citizens, paſsing ouer in ſilence theſe ſo important poynts, touching the nature of theſe Doctours, and their deceiued followers: and thus abruptly knitting vp this ſecond part of my text: I humbly beſeech you in the bowels of Chriſt Ieſus, for the auoyding of offence to our gracious God, and for the aduauncing of your ſoules to eternall happineſſe, abandon and diſclayme this fruitleſſe Curioſitie, whereof this Citie of late hath beene ſo much detected: as for your new-founde teachers, their ſtrange aſſertions, their vncouth reuelations, their ſuppoſed wonders, *Quid hæc ad vos?* why ſhould theſe things ſeduce you? it is inough for you, (would GOD I might attaine it) rightly to know Ieſus Chriſt, and him for vs

crucified. To that ſweete Sauiour, with his glorious father and our bleſſed comforter, three perſons and one God, bee all power and maieſtie, glorie and dominion aſcribed for euermore,

Amen.

The

THE FIFT Sermon.

THat which bleſſed *Vriel* in learned *Eſdras*, reputed an infirmitie in his high aſpiring thoughts, that *eleuatum cor eius vias Domini cõprehendere voluit*, [a] his heart beeing ſwelled aboue due compaſſe, meant to reach the ſecrets of Gods high wonders, is nowe a maladie vniuerſall in the world, which hath ſeazed too deepely on the ſons of *Adam*. For *humana ratio diuina facta inueſtigare ſtudet*, as [b] one hath wel obſerued, the ſore and watriſh eye of mans weake vnderſtanding, though it be [c] like old *Elies* ſight, exceeding dim, or as the poore mans skill, [d] which

[a] 2. Eſd. 4. 2.

[b] Laurentius villauicentius in feſto S. Iohannis.

[c] 1. Sam. 3. 2.

[d] Math. 8. 24.

knewe not men from trees, in on word [c] ὥσπερ τὰ τῶν νυκτερίδων ὄμματα πρὸς τὸ φέγγος ἔχει τὸ μεθ' ἡμέραν, as the bats of night-birdes aſpects, do ſtand diſpoſed to the ſunnes moſt radiant beames, yet will it ſtill bee ſtaring vpward to gaze on God, his eſſence, works, or will.

[c] Arist. Metaph. lib. 1.

For the firſt, as touching the eſſence of the eternall Godhead, though that be true which Saint *Paul* hath remembred vs, that [f] τὸ γνωστὸν τοῦ θεοῦ there are but ſome certaine things which may be apprehended of the deitie, and as for himſelfe, [g] hee inhabiteth *inacceſsibilem lucem*, an endleſſe immortall incomprehenſible light, to which no creature that is corruptible can attain, yet hath it euermore beene too euidently apparent, how inquiſitiue mans nature hath beene to ſearch that ſecret, not onely amongſt the Gentiles, but with Gods choſen people.

[f] Rom. 1. 19.

[g] 1. Tim. 6. 6.

Amongſt the Pagans, (thoſe ſtraungers from the couenant) what one thing did [h] *Hiero* that infamous tyrant, more

[h] Cicero de diuinat. li. 1.

more busilie demand or seek to know of *Simonides* that learned and great Philosopher, then *Quid esset Deus*, of what kinde of essence that heauenly power might bee, which rules this worlde and vs poore mortall men: though perhaps his care was as small to serue that God, concerning whome he asked the good Philosopher, as *Pilates* purpose was to defende that truth,[i] of which he questioned his prisoner our Redeemer. Like him I remember a storie of *Caius Cotta*, in the Romane Orator, to whom when *Velleius* by the light of nature had graunted there was a God which guided all this engine, it was not sufficient to rest in that good answere, but needes hee must learne of him yet more instructions,[k] *vndenam & vbinam, qualesque cum corpore tum animâ essent*, from whence and where they were: their shape and true condition. But to let passe these Pagans, wee haue too pregnant examples, in Gods owne house, amongst his

[i] Ioh.18.38

[k] Cicero de natura deor.lib.1.

deereſt ſeruants. For to beginne with latter dayes, and ſo go backward: how much was [1] that good Father of the Church Saint *Auguſtine*, ouertaken with a fitte of this Curioſitie? when in his Booke which hee compiled of the holy Trinitie, hee attempted to compriſe all theſe deepe darke myſteries, of three perſons in the Godhead, yet but one pure eſſence: of a generation in the ſonne, yet coeternall to his Father: of proceeding in the ſpirite, yet coequalitie to them both: of two natures in Chriſt Ieſus, yet but one true perſon, with other inquiſitions of like proportions: howe reſtleſſe was his minde, and how vnquiet all his ſtudies, in ſeeking and ſearching foorth the Godheads bleſſed maieſtie, to determine all theſe queſtions by ſome like probabilitie? God wot a taske of difficultie, if not impoſsible.

[1] S. Auguſtinus.

And to leade you backward to precedent ages, the ſcripture hath true teſtimonies of this infirmitie, which may

ſhew

ſhew the contagion of this diſeaſe, not onely in the people, but in the Prophet alſo. For if yee looke into the monuments of the ſonnes of *Iacob*, you may remember in the publiſhing of the royall Lawe, that when God would meete *Moſes* in the mount of *Sina*, hee [m] commaunded the multitude ſhould not aſcend the hill, but that their liſts and bounders ſhould be ſette them by his ſeruant. Nay more then ſo, as hee ſayd by his Prophets, not onely [n] doe them no harme, but touch not my annoynted, ſo wonderfull preciſe was God in this behalfe, that the people were not onely interdicted to goe vp, [o] but further they might not ſo much as touch the mountaine: and (alas) all this was but for feare of one thing, leſt they [p] ſhould gaze or ſtare on him that ſpake with *Moſes*. So proane is mans frayle and ſinfull nature, to be prying into Gods eternall eſſence, that to reſtraine their buſie and lawleſſe Curioſitie, he was enforced firſt to giue forth his

[m] Exo. 19. 12.

[n] Pſa. 105. 15.

[o] Exo. 19. 13.

[p] Exo 19. 21.

his prohibition vnto Israel, & (if words might not preuaile) to keep them forth with lists: and if not these neither could
[9] Exo. 19. 13. be sufficient, [9] to terrifie them with feare and awe of death, that euerie offender in breaking of the boundes, should either bee stoned or striken through with darts. Gods sacred wisedome foresaw that appetite of looking into hidden things, and things forbidden, yea euen in Israel, that Kingly priesthood, that chosen generation, the scepter of his inheritance. And no maruell if the multitude were guiltie of this crime, if the common people offeded in this trespasse, for *Moses* himselfe was not cleere from this infirmitie. For whereas in speciall there are two choyce blessings which God imparteth to wretched sinfull man, to
[r] Psa. 84. 12. witte, [r] *gratia & gloria*, the graces of his spirite, and the glorie of his kingdome: the first God had bountifully
[r] Exo. 33. 15. bestowed vppon his faithfull seruant, for he himselfe could say, *inueni [r] equi-*

dem

dem gratiam, Lord I haue found fauour and acceptance in thy ſight: and this (one would thinke) might well haue ſatisfied him, for God ſayth where hee giueth it, [t] *ſufficit mea gratia*, my grace is ſufficient for them which may receiue it. But were the bleſsings of his ſpirit neuer ſo excellent, neuer ſo manifold, yet all would not content *Moſes*, or giue him ſatisfaction, till hee had exceedingly importuned God with his ſecond earneſt boone, [u] *oſtende mihi etiam & gloriam tuam*: once, yea, twiſe Lord I humbly doe beſeech thee, as thou haſt giuen mee thy grace, ſo lette me ſee thy glorie, as I haue taſted thy ſweeteneſſe, let mee behold thy greatneſſe as thou haſt viſited me with mercie, ſo ſhew me now thy maieſtie. *Oſtende mihi gloriam tuam*, O Lord giue me a ſight of thy glorious eſſence, let me behold the Godheads ſubſtance, ſuffer me to ſee thee in thy bleſſed nature, I haue felt thy grace Lord, but let mee find thy glory. Thus Iewes, thus

[t] 2. Cor. 12. 9.

[u] Exo 33. 18.

Gentiles,

tiles, thus the people, yea, thus *Moses* haue beene too audacious in inquiring to the Godhead. But what though *Hiero* and *Caius Cotta*, though beloued Israel and their great law-giuer, were deprehended in this fault of too much Curiositie, yet this concernes not *Peter*, surely he would not search into the blessed Deitie.

Indeede for the essence of our glorious God, wee cannot challenge him to haue beene looking into that: for as he had learned from the sonne of *Amos*, that [x] *nomen dei admirabile est non explicabile*, the fearefull name of great *Iehouah*, is far more admirable then explicable, more fitte for men to wonder at, then easie to expound: so knew hee likewise from the royall Prophet, that Gods high throne [y] is aboue the Cherubines, *supra omnem scientiæ plenitudinem*, aboue the reach of the greatest students learning: for [z] *Deo quamuis nihil nobis sit præsentius, eodem tamen nihil incomprehensibilius*, though nothing in the

[x] Esay 9.6.

[y] psa 80.1.

[z] Bernardus.

the world bee neerer vs then Gods goodneſſe, [a] by which wee liue, wee moue, and haue our being: yet nothing is further from our knowledge then his ſubſtance, for what man hath ſeene God, and yet hath liued after it? The impoſsibilitie of attayning to that ſecret wiſedome, *Peter* had queſtionleſſe obſerued by theſe foure branches, which commonly are diſtinguiſhed in his vnmeaſurable greatneſſe: to witte, [1] that if God for his eſſence be altogether infinite (for [b] the Lord is great, yea there is no end of his greatneſſe) if for [2] place he cannot be incircled, (for [c] heauen and the heauen of heauens is not able to containe him): and if for [3] ſtint of time his beeing bee æternall (for he is [d] *ab æterno in æternum*, before the mountaines were made, God from euerlaſting, and world without end, God ſtil for euer and for euer): he muſt needes, for [4] our vnderſtanding be beyond our apprehenſion. So that for this poynt Saint *Peter* might well doe

[a] Act. 17. 28.

[b] Pſa. 145. 3.

[c] Deut. 10. 14.

[d] Pſa 90. 2.

doe as afterwards Saint *Paul* did in the like meditation, not hope to compasse the full knowledge of the God-head, but rather wonder at it, and in admiration say [e] *O altitudo diuitiarum, &c.* O the bottomlesse depth of Gods wisedome and knowledge, how vnsearchable are his iudgements, and his wayes past finding out. Indeede past finding out, [f] though his right hand finde vs foorth euerie where: for [g] *sic Deus in rationalibus est creaturis, vt tamē ab ipsis non capiatur*, though God [h] look down from heauen and view al the sonnes of men, yet mans vnderstanding is masked with a [i] vayle, and [k] he cannot see God: for all the world like *Ioseph* in *Pharaoes* Court, who perfectly knewe his brethren which came to buy some corne, [l] but was not knowne of them, they had forgotten their brother.

[e] Rom. 11. 33.
[f] Psa 139. 9
[g] Bernardus.
[h] Psa. 14. 3.
[i] 2. Cor. 3. 15.
[k] Iud. 15. 22.
[l] Gen. 24. 8

These things well learned by *Peter* a great Apostle, might well restrayne his thoughts from studying, and his tongue from asking concerning the

essence

eſſence of the bleſſed Deity. But for the other two parcelles in the glorious God-head, namely his wõdrous works and his hidden ſecret will, I feare mee if we ſift this queſtion of Saint *Iohn*, hee will bee ſo farre ſpotted with curious ſearching them, as that Chriſt muſt needes ſpunge him with the reproofe of my text, ſaying, *Quid ad te?* theſe are not for thy learning.

In my former Sermons (right Honorable, right Worſhipfull, and wel-beloued Chriſtians) I haue ſpoken of the two firſt parts in my texts diuiſion: to witte, in the firſt place of the agent in this Scripture, the viſitor which looks into Saint *Peters* treſpaſſe: of whome (being Chriſt Ieſus our Lord and Sauiour,) I haue ſpoken in the two firſt Sermons, in this and another preſence. In the next place I haue intreated of the viſitours action, his calling *Peter* to the Court, or the reproofe of his Curioſitie: and this through the aſsiſtance of Gods holy ſpirit, and your accuſtomed

patience,

patience, I haue finiſhed in two other Sermons in this Chriſtian auditorie: I proceede now to the third part of this little text, *ſubiectum in quo*, the ſubiect matter in which Saint *Peter* ſinned, or rather (if you wil) the articles obiected in his Maſters viſitation, for which by him he is ſo ſeuerely taxed. And theſe (as I hope your clemencie wel remembreth) were three in number: the firſt his Curioſitie, in reſpect of God, whilſt he would thruſt himſelfe into the ſearching of his ſecret myſteries, yet paſſing ouer ſuch knowledge as God hath well permitted: the ſecond, his buſie medling, to knowe the affayres of others, yet neglecting the duties which were inioyned himſelfe: the third and laſt, his too carefull labouring in matters of ſmall weight, omitting in the meane ſeaſon more great important workes. Three ſhrewd offences, the leaſt of them worthie of an earneſt reprehenſion, from the great Arch-biſhoppe, the ſhepheard of his ſoule,

soule, as in each of them by order, I will breefely shew you, how they must needes extort from Christ this short taxation of *Quidadtet Peter* these lessons are not for thy studie.

The first Article of our Sauiours reproofe amongst these three, is that part of Curiositie which commonly is intituled *κενοσπουδία* his bootlesse wastfull labour, in ransacking the secrets of Gods hidden closet, in prying too narrowly into his priuie chamber, in searching too busily into such darke mysteries, as was his pleasure to conceale from sinfull man. In this part commonly the sonnes of *Adam* doe greeuously offend by three sundry wayes: eyther by longing to finde forth Gods blessed essence, the substance of his nature: or els by intruding themselues into his glorious but yet most wondrous works, or lastly by searching into his hidden abstruse will, which it stands not with his liking to reueale to mortall men. From the first of which crimes, Saint

Peter must needs stand cleere and well acquitted, no exception lyeth against him for inquiring of Gods essence: but for the other branches, the discussing of Gods workes, and the sifting of his will, may it please you but a little to obserue with me the drift of *Peters* question, which drew this answere from his Lord and Master, and you shall see how culpable hee is of both these trespasses: so that in this first Article for both these foule defaults, our Sauiour must needs keepe his corrections with him, saying, *Quid ad te?* neither of these faults are beseeming my Apostle.

For the former, which is the discussing of Gods wondrous workes, I remember there haue beene such in the dayes of old, as haue in this sort beene maruailous inquisitiue. both concerning this worlds creation, and poore sinfull mans most happie restitution. For touching the first of these, it is a common storie which is reported by [m] *Sozomen* and *Socrates* in their booke,

[m] Tripartita historia.

of

of a certaine fellow which on a time came to an old Religious Father, to aske him this one queſtion. Sir you know that the frame of this faire world hath not as yet continued full ſixe thouſand yeeres, before whoſe creation(no man will gaine-ſay it) there paſſed many hundreds thouſands million of yeeres, for there was an eternitie which neuer had beginning: now then if this workmanſhip of the heauens, the earth, and the ſea, was perfectly contriued in the ſtint of ſixe ſhort dayes, I beſeech you reſolue me by your deep learned ſtudyed skill, what worke God had in hand before he tooke this taske, and how he was employed ere heauen and earth were made. a bold preſumptious man, that durſt call God to reckoning how hee had beſtowed his long fore-paſſed time.

And as this was for the building of theſe remooueable tents, ſo did another in the poynt of mans redemption, the meanes to rayſe him to eternall

mansions. For wheras we hold it a part
[n] Dan. 12. 7 of our Creede, to beleeue that [n] *Antiquus dierum*, the ancient of dayes, is he
[o] Esay 11. 1 that was [o] also *Flos de Iessa*, the beauteous blossome which sprung from *Iesses* roote, by that maine water-bowe the blessed virgins wombe: there haue not wanted a number in the world, which leaning still on reason, and not rising vnto fayth, haue beene so iniurious to the omnipotencie of our God, as to demand this question, [p] *Qui fieri potuit vt spiritus sancti virtute, facta vnquam fuit Iesu Christi conceptio*, how Iesus Christ substantiall very mā, should be conceiued by the shadowing of Gods Spirit: God help, most impious & irreligious soules, which when GOD was able to make the poore earthes moysture, [q] (apparent in the third day of the worlds creation) to [r] bring forth herbes and trees of her owne accord, without the warme sunnes breeding comfort, which (God wot) [s] a day after was first brought into his Chamber, came

[p] Albertus patauinus in vigilia nat Domini.

[q] Gen. 1. 13
[r] Gen. 1. 12
[s] Gen. 1. 14

came not into the skie till the fourth day of creation, and when his souerain power was able to commaunde, that [t] *Aarons* rod, a stick pilled, drie & seare, should bring forth buds, blossoms, and Almondes ripe, yet will not receiue good *Gabriels* true assertion, which he auouched in this selfe-same instance, that [u] with the king of heauen nothing can bee impossible. But thus you see for both the well knowne worlds, the creation of the greater, and the recreation of the lesser, how sinfull, wretched, and miserable man, audaciously hath examined the works of god the Lord.

[t] Num. 17. 8.

[u] Luk. 1. 37

And as this was trew for thinges which had beene past, concerning the framing of the world, and Christs true incarnation: so it is as easily to be conuinced in *Peter* for things to come, as touching *Iohns* death and dissolution. For when our Sauiour had tolde Saint *Peter*, that as his seruitour he must duly follow him, not onely in his steps on earth, but by his crosse to heauen, the

Apoſtle beeing reſolued of his owne death and farewell, when hee ſawe St. *Iohn* would needs enquier of his end, ſoliciting his Maſter, with *Quid autem hic?* Good Lord I knowe by thy true prophecie, by what kind of death my ſelfe muſt honour thee: mine armes muſt be pinioned, my handes bee nayled, and my bodie crucified; thus far am I ſatisfied, I build on thy predictions: yet can I not conteyne, but I muſt aske thee furder: tell mee ſweete Ieſus what ſhall become of *Iohn*, what ſhall bee the ende of thy beloued Diſciple? *Numquid vt Enoch et Eliam reſeruabis*, [x] as one reportes his queſtion. Good Maiſter reſolue mee what is thy purpoſe, I muſte dye for thee, but what muſt *Iohn* do? I muſt be crucified, how ſhall he be diſſolued? what ſhall hee dye, or elſe neuer taſt of death? if he muſt not dye, but thou wilt ſaue him from the diuorce of his two natures, that his ſoule and bodie at noe time ſhall bee ſeuered, what wilt thou then doe?

[x] Laurentius villanic. in feſto S Iohannis.

doe? wilte thou translate him from earth in a moment, as thou diddest [y] *Enoch* by thy selfe, [z] and *Elias* by thy Angels? or reserue him till the laste daie, to thy second comming, that [a] in the twinkling of an eye his bodie may be changed? Or if not so, but needes hee must taste of death: informe mee I praie thee what kinde of death it shall be. What, shall he die a naturall death in his bed, and bee gathered to his Fathers in peace [b] like *Abraham*? or shall the Tyrantes Sword vntimely hasten his death? shall he for thy name loose his life, [c] as hath *Iohn* baptiste loste his head? O euerlastinge Sonne of the euerliuing Father, answeare mee to this question, instruct me so farre that I may know *Quid hic*, how thou hast decreed in future time, to dispose of this man my fellow *Iohn*.

[y] Heb. 11.5.
[z] 2. Reg. 2. 11.
[a] 1. Cor. 15. 51.
[b] Ge. 15. 15.
[c] Mar. 6. 28.

Thus as the first man which I spake of in these works of God, would neds finde foorth *Quid fecerit Deus* the sum of his great works, and the next would

search *Qui fuerit*, the forme of his proceedings: so will Saint *Peter* in the storie of my Text, busie his poore soule that he may know before, *Quid facet Deus*, his workes that are to come, the secret ordinances which no where are decreed but at the coūcel table which is in heauen. Wherefore if hee will needes bee boltinge out Gods hidden misteries, and prye into his future determined accidents, it is fit hee should bee sifted for his vnlawful curiositie & for his *Quid hic* of S. *Iohn*, heare *Quid ad te?* from his Master. *Peter* my secret ordinance is not for thee to aske of.

And verily the ground work which our Sauiour wel might vse, and which *Peter* in his owne knowledge could not but yeeld vnto, amongest great varietie of others moe, might worthily be setled on these foundations for the checking of Saint *Peter* in this too bold question: that if this presumtious Curiositie of the Apostles, in studying to find forth Christs future purposes, did

labour

labour for the attayning of that kind of knowledge, which was [1] in nature impossible, in [2] reason absurd, and [3] for himself vnnecessary, it might well stand with our Sauiors wisedom to bestow, and with his patience to beare the sharpe reproofe of this shorte Text, where Christ calles him backe with *Quid ad te? Peter* soare not too hie, bee not too inquisitiue of my fathers counselles, Gods woorkes of woonder are not for thee to search.

For the first, the impossibility of this studie in nature, it was perhaps with S. *Peter*, in this demaunde to his Master, as it was with *Esdras* in his question to the Angell *Vriell*, that euerye [1] howre his reynes did pain him, whilst he laboured to comprehend the waies of the highest, and wished his mothers wombe had beene his sepulchre, because hee could not sounde the depth of Gods darke iudgements. But (alas) if *Peter* were sicke of his infirmitie, hee should haue remembred what iust *Iob* once

[1] 2. Esd. 5. 34 35.

[c] Iob.5.9. once told him, that [c] as the operations of Gods handes are infinite for theyr number, so are they maruelous and vnsearcheable for their strangenesse: and that of *Iesus* the sonne of *Sirache*, that [f] Eccles.18.5. [f] as they are perfect, admitting neyther subtraction nor addition, so are they admyrable, their ground cannot bee found: for hee which in that one in- [g] Iob 37.5 stance [g] of the dreadfull thunder, doth maruailous things which man cannot [h] Psa.77.19 attaine, hath also [h] in other things his pathes in the vast maine sea, so that his foote-steps cannot be known: but the [i] 2 Esdr. 4.26. more [i] men meddle, the more still shall they maruaile, so as when they haue [k] Eccles.18.5. done their best, they [k] must beginne againe, and when they thinke theyr trauaile at an end', then must they afresh returne vnto theyr worke. And (alas) howe should this possibly bee otherwise, if we cast but downe our eyes to [l] Wisd.9.16 things inferiour: for [l] hardly can wee discern the things which are on earth, and with great difficultie do we comprehend

prehend that which more neerely is before vs, [m] as the tearmes and changes of times, of seasons, the course of yeeres, and scituation of the starres, the nature of liuing things, and furiousnes of the beasts, the power of windes, diuersitie of plants, and vertue of strange roots, [n] how can wee then seeke out the things which are in heauen, or sift the councels of the æternall God? If then (good *Peter*) the glorious woorks of God bee altogether vnsearcheable, and therefore admirable, if his wayes bee in the depth, and his paths bee too too darke, this knowledge must needes be aboue thy poore horizon, to finde forth with *Quid hic* what Christ decreed of *Iohn*, to scanne Gods iudgements to bee wrought in future time.

[m] Wisd. 7. 18, 19, 20.

[n] Wisd. 9. 16, 17

Else let the Angell instruct thee with that excellent Parable, which once he told of the forrest and the sea. On a time (sayth hee) in an open plaine, the trees of the Forrest helde a generall assemblie, in which warre was concluded

[*] Esdr. 4. 13. to 22.

ded against the ocean, that they would remooue the boysterous waues of the sea (and to inlarge their owne possessions) would plant themselues in theyr new-dryed channels: the waues on the other side helde a famous Parliament, threatning they would swell vp to the height of the forrest, and bearing downe before them her Okes and Cædars, would conquere for themselues another Kingdome: but both their designements were eftsoone frustrated, for the enkindled fire consumed the Forrest trees, and the sea shore sand kept in the Oceans waues. Now if holy *Vriell* should make thee vmpier (as once hee did a learned wòorthie scribe) betwixt these two assaylants, and their plat-formes layde, which partie wouldest thou iustifie, or who should gette the day? Perhappes thou wouldst answere as did that holy man, that both their purposes were too too vaine: for God ordained the land for trees, and the sea for flouds and waues.

Sure-

Surely (blessed *Peter*) if thou shouldest frame this aunswere, (as hardly thou shalt finde what better to replie), the Angell would admonish thee as hee did that famous scribe, p that thou hast rightly censured these, but canst not iudge thy selfe. For as the ground is appointed for the shading trees, and the sea allotted for the roaring waues, so thou q poore mortall man shouldest fixe thy thoughts on thinges which God permitteth, but as for the secrets of the King of heauen, they are deepe mysteries, thou must not search them. The Angell if hee had dealt with thee but thus far with this parable, would haue sayd to thee, as in this place doth r the captaine of those Pensioners, *Quid hic ad te?* thou mayst not seeke to know what God will doe hereafter.

p 2. Esd. 4. 20. 21

q Deut. 29. 29

r Reu. 12. 7

He that shoulde thinke his skill so great, as that by the ingenious dexteritie of his vnderstanding, hee could conceaue the depth of all Gods wonders, I wish he would onward be but

so

so good, as to answere to a fewe questions of farre lesse difficultie, and that
2. Esdr. 4. 7. he would but resolue me of those few Problems which *Esdras* once expounded. Let him teach me if he can, how many faddoms it is to the bottome of the deepest gulfe in the sea, or howe many springs of running water flowe in the vaines of our greate grandmother the earth: let him tell me howe many showers of raine are wrapt vp in the clowdes as thinne & aerie spunges: or if he be so cunning, let him draw me a true mappe of blessed Paradise, her streames, her trees, her bounders: or if he can attaine to none of these, neyther the draught of *Eden*, nor the earthes sweet glyding springs, let him neuer hope to know, nor goe about to learne, the glorie that is in heauen, nor what God hath decreed.

It may bee Saint *Peter* will yeelde in generalitie, that it is not easily for euerie one to search Gods sacred ordynance: but for himselfe an honourable

Peere

Peere of Chriſtes priuie counſaile, peraduenture hee may conceiue a better hope, that it may be poſsible for him to find them. Indeede ſome aduantage: but nor inough for this. For as it is in the pointe of Gods pure eſſence, a worke beyond the reatch of ſhallowe nature, fully to comprehend that ſplēdente glorious ſubſtance: ſo is it ſemblably in his works of wonder, the wiſeſt man cannot attayne them. For the impoſsibilitie in finding Gods true eſſence: it was a worthy and a memorable anſweare, which *Simonides* the Philoſopher did once returne to *Hiero*: of whome when hee had demaunded (as before I haue reported) what manner of nature or ſubſtance God might be: the wiſe man required a day of ſtudie, that he might deliberate in a queſtion of ſuch moment: which beeinge graunted and eftſoones paſt, yet could hee not finde foorth that ſecret. Wherefore when the tirant inquired of him, if by this time he were able to

reſolue

resolue his doubt, he replyed, not yet: but craued yet twoo dayes respite. Which also being obtained and soone expired, and hee called on for his answeare: confessed that not yet neither hee was able to attaine it, but still craued more time: foure dayes to studye on it, and from foure to eight, from eight to sixteene, still dubling on his number. Which when *Hiero* obserued, and that he still protracted, he asked him the reason of so many dilatoryes. [t] O my Lord (quoth *Simonides*) *quanto diutius cogito, tanto mihi res videtur obscurior*, the more I search, the furder I am to seeke, the more I striue to find, the more I faint in striuing, the longer are my studies the darker is this question, my trauails cannot find what God is in his essence. Thus could not the Philosopher by the faireſt light of nature, discry the substãce of the Godhead and his glorie.

[t] Cicero de natura deor. lib. 1.

Nay farre his betters were not able to atchieue it, not good Saint *Augu-*

stine

ſtine that graue and holy Father, as he [u] that by the mouths of babes & ſucklings can ſet foorth his owne honour, did ſchoole him once by a childs ſharp reprehenſion. For on a time when that great Doctor walking by the Sea, was meditating on the miſteries of the bleſſed Trinitie, which he meant to digeſt in a Booke which beares [x] that title, he found a little boy playing iuſt by the ſhoare: which hauinge with the ſand made him a pretty ponde, was lading into that with a little ſpoone, the ſalt Seas brackiſh water which flowed and paſt hard by him. Saint *Auguſtine* perceiuing the younglinges ſport and paſtime, drewe neere and asked him, my pretty Child what doeſt thou? Father (ſayth hee) I meane with this my ſpoone to lade into my pond this great Sea which you ſee: to which when the Doctour truely had replyed, my boye thou haſte vndertaken a thinge which may not be: the Sea is deepe thy pond but ſtraight, thy ſpoone but ſmall to

[u] Math. 21. 16.

[x] Auguſt. de Trinitate.

worke with: Indeed you say true good Father saide the child, yet is not this a harder taske for mee, then that one worke which you haue taken in hand: for in that booke whereon you studye now, and which you meane to write, you purpose to cõtriue the Godheads nature, and to disclose these woonderous misteries, which secretly are shrined in the blessed deitie. O Father father, the sacred Trinitie cannot bee founded: tis like this Sea you see, large, deepe, and bottomlesse: your booke is but like my pond too straight to entertaine it, her pages, leaues, and lines cannot containe those secrets: and if they could, your brain is but like my spoone too shallowe and too weake, to fetch from heauen such plentye of that skill. So neither *Simonides* nor yet Saint *Augustine*, neither the deepe philosopher nor the holy Doctor, with all their studies were able to attaine, the knowledge of that nature which the Godhead hath. And verily no more possible

ble was it for our Apostle, to discouer the hidden and secret workes of God. y Be it so, wee graunt him that hee was well seene in many thinges, which not flesh and bloud but his Masters Father reueyled to him from heauen: yet this would not inable him, nor any thinge else authorize him to search Gods future workes. Surely hee that was the wisest, (not by *Apollos* Oracle as z once was *Socrates*, but by the testimony of God himselfe, as was King *Salomon*: a the wisest man that euer was, is, or shall bee, Christ Iesus b onely excepted, Gods æternall wisdome) when he had suruaied and viewed the works of his creatour, c perceiued that man coulde not search out and finde them: no though hee laboured to seeke and sound them longe, yet coulde not hee which was most wise at any time conceiue them. Wherefore if the scripture by authoritie, the Angell by his parable, and *Salomon* by experience haue all assured vs, that neuer mortall

y Math. 16. 17.
z Cicero.
a 1. Reg 3. 12.
b Math. 12. 42.
c Eccles 8. Vit.

man could trace God in his foot-steps, nor by his thoughtes discourse his future iudgements: when Christ sawe Saint *Peter* so busily e inquiringe what were his secret purposes in thinges to come, and how he had disposed of *Iohn* in his eternall counsailes, it was time to sound a retrait and call him from his studie, with *Quid ad te? Peter* thou striuest to learne that which is no way possible.

And this (beloued & blessed Christians,) is that first inducemente which might mooue our Sauiour, to rebuke his seruant for inquiring into his coūcels, bicause it was impossible that he should comprehend them: for this demaund beeing answeared would haue drawne on furder questions, and so his infinite curiositie coulde neuer haue beene satisfied. The second and the next cause, which might enforce this reprehension, is the absurditie of this sinne in the sight of reason: that it is vnseemelye euen in mans depraued iudgement,

iudgemente, that Saint *Peter* shoulde aske of these thinges so farre aboue his reach, and yet (God wots) bee grosly ignorant, in thinges [1] beside, [2] within, [3] and much belowe him. For the first it is a worthie taxation of the [d] Angels to the Scribe, which our Sauior might iustly haue fastned on the Apostle: that if his owne thinges and such as grewe vp by him he could not comprehend, much lesse should he thinke his shalow vessell coulde receiue, the wayes and counsailes of his blessed Lord. Now touching those thinges which are *inxta nos* harde by vs, tis true which the wise man in the Prouerbs told vs, that [e] as the heauens are vnmeasurably high, and the earth exceeding deepe, so is the Kinges heart past all mens findinge out. And not the Kinges heart onely but so of all mens else, the Prophet *Ieremie* hath thought longe since, [f] that *prauum est cor hominis et inscrutabile*, mans heart is so deceitefull that none can sounde the depthe. For *cor humanum*

[d] 2 Esdr. 4. 10. 11.

[e] Proverb. 25. 3.

[f] Ierem. 17. 9.

num (as one sayth) *quamuis exiguum quoddam sit, esurienti miluo quod vix in prandium suppetat: tot tamen (labirinthi instar) in volucra et sinus habet, quod ab altero nunquam scrutari potest*: though mans poore heart bee but a little substance, scarce bigge inough to giue the puttocke a good dinner, yet like a laberinth or busie maze, it hath so many windings, and corners and turninges
1. Cor. 2. in it, that as (Saint *Paul* saith) no man can discrye the thoughtes of anothers soule; saue onely the spirit of that man himselfe. Naye oft times a man perceiues not his owne heartes roauinge motions: but hee shall be enforced to
Psal. 19. pray with *Dauid*, h *ab occultis meis munda me Domine*, Lorde there are some
12. things in my soule which my self haue not discouered, but how secret soeuer they be, I beseech thee pardon them. Now then if Saint *Peter* could not find his fellowes brestes, like lettica windowes to peepe into their heartes, nay if his owne thoughts sometime fledde

himselfe:

himſelfe: if at the inſtant when he askt this queſtion, hee could not tell what *Didimus* did thinke, (though at that time hee dyned and ſtoode cloſe with him:) if he could not reade *Nathanaels* ſecret minde, nor tell what *Iames* and *Iohn* in heart deuiſed: if their imaginations which were but like himſelf, did paſſe the compaſſe of his greateſt skill, howe farre vnfitting and abſurde was this, that hee which could not apprehend things by him, wold mount vnto this queſtion ſo farre aboue him? that he which ſaw not the thoughts of theſe two brethren, which were the ſonnes but of good old *Zebedee*: would thinke to ſearch the mynd of him, which was the bleſſed ſonne of God almightie? O *Peter Peter*, if that lowe ſtraine bee ſo aboue thy reach, the other key muſt needes be a note too hye: if thou canſt not ſounde his heart (poore man) that ſits but by thee, how wilt thou ſearch his woorkes (good *Peter*) which hath made thee? *Quid hic ad te? Peter* thou

Ioh. 21.

mayst not doe it.

As for the second concerning things within vs, or of our owne base nature: that which a learned Doctor replyed to the impious questionist, (which demaunded howe it was possible that Christ Iesus the *Messias*, should take our flesh by the shadowing of Gods spirit) may aptly be applyed to the Apostle in this scripture. *Confundantur* (quoth he) *qui sic perquirunt, quomodo de spiritu sancto conceptus fuit Iesus: hi enim vel suam quidem naturã replicare requeunt.* Blush, yea blush for shame ye irreligious fõdlings, which needes will sifte our Sauiours sweete conception, and yet cannot describe you one meane generation, that cannot well discourse howe first your selues were framed. Indeede the workemanship of God in forming man, is an exquisite, rare and wonderous peece of worke, and of it iust *Iob* in an excellent, strange, and philosophicall discourse, hath giuen vs a taste when in his booke he tels vs, [k] that

[i] Alhertus Parauiuus in Virgil. natiuit Domini.

[k] Iob. 10. 10.

first

firſt wee are powred into our mothers wombes like milke: there in ſhort time turned into crudds like cheeſe: afterwards God reares a well ſhaped frame of bones, which he ſoone faſneth with ſinnews as with bands: then (as hee thatched it) he couers it with fleſh and skinne: and laſtly as placing his tenant in this houſe, hee breathes into vs the ſpirit of life and grace; Queſtionleſſe a ſinguler and true diſcription, of mortall mans firſt ſtate and generation. But though this be a glimmering of *Adams* ſonnes beginninges, yet can no man perfectly deſcipher the whole proceedings. If they coulde I might woonder what ſhoulde make the Prophet *Dauid* confeſſe his ignorance in knowing his owne nature. Thou Lord (ſayth he) haſt layd thy hand vpon me, and faſhioned me behind and before: but ſuch deepe knowledge is too excellent for mee, it is ſo woonderfull I cannot attaine vnto it. *Iob* knew the ſayne, but not *Dauid* all perticulers:

[1] Pſal. 139. 5.

no man can knowe his owne firſt propagation, the perfect forming of his ſpirit and fleſh. Nay leſſe then that, not the vilder parts, the excrementall parcels of mans poore brickle and claieye tabernacle, are fullye knowne to man
[l] Math. 10. 30. which beares them. God indeed [m] doth number the hairs vpon our heds,
[m] Luc. 21. 18. ſo as [n] without his prouidence not one of them can periſh: but (alas) what can man doe to theſe ſmall creatures? ſurely [o] not change one haire to white or
[n] Math. 5. 36. blacke. If then man knowe not his owne firſte generation, the meanes of forming his cheefe ſubſtantiall partes, what ſhould he ſearch into Gods more woonderous woorkes, and ſeeke to learne what he will doe hereafter? Amongeſt theſe I may ſay to Saint *Peter*, for his queſtion of Chriſtes decree for *Iohn* his good Diſciple: as he ſaid vnto them which inquired of Chriſtes conception. *Erubeſce Petre &c.* fie bluſh Saint *Peter*, be aſhamed to be ſo curious: to looke ſo farre in Gods ſecret

councels, and yet canſt not diſcourſe thine owne birth and natiuitie. Thou knoweſt not thy faſhioninge in thy wretched mothers wombe, yet wilt thou know what God decrees in heauen: thou canſt not tell how firſt thou cameſt to liue, yet wilt thou learne how *Iohn* ſhall come to die: thou canſt not anſweare for thy ſelfe thinges paſt, yet wilt thou aske of Chriſt the things to come. O bleſſed *Peter*, thou choſen veſſell, why wilt thou ſtriue to find Chriſtes future purpoſe, yet canſte not knowe thinges preſent, which are in thee? leaue great Apoſtle, thou holy ſhepheard: *Quid hoc ad te?* this trauell ill beſeemes thee: to looke ſo farre aboue thee, and ſeeſte not thinges at home.

Now for the third & laſt for things inferiour to vs, the reproofe which St. *Auguſtine* did giue to ſome in his dais, may iuſtly make reflection as far backe as Saint *Peter*. For when he asked on a time the ſolution of ſome queſtions,

whoſe

whose answeares euen in nature were not so too too prægnant, hee gaue this aduertisement for a farewel to his readers: P *Si istorum rationem curiosi nequeant reddere, desinant quæ sunt cælestia penitius perscrutare.* I haue asked sayth that great Doctor a sort of sundry questions, & I would gladly finde the cause of these effects in reason. *Cur ita frigescant palea, vt niuem etiam in æstate seruent: adeò autē incalescant, vt immaturos fructus maturos reddant: cur calcem accendat aqua, extinguat oleum, cur ficus Ægiptiaca sicca imum petat, humefacta natet,* why chaffe or branne in summer are so cold, as that snow in them may be preserued from melting: and why in winter they are found so warme as that in them raw fruite may soone bee ripened: why water makes lime kindle, and oyle should put it out. These with such like I haue propounded, in which since no man can aunswere or resolue mee: I would wish that they which know not these things on earth, would

P August. de diuinat. dei.

would not aske too busily of things in heauen, and ſince they are plunged in poynts of leſſer weight, they would not venter on that which is more hard. Indeede it is a good diſtinction which one hath made as touching queſtions, ¶ that *problemata ſunt triplicis generis,* ἄλυτα ἔλυτα & μέσα ſome problemes and queſtions are eaſie for ſolution, as why God gaue fiſhes their ſcales, and foules their feathered mantles: ſome are of middle ſort, as what is the cauſe of the raine bow: but ſo neare difficult impoſsible to be anſwered, as why the Adamant draweth yron, and iette but ſtrawes vnto it. The two firſt knots man happily may looſen, but for the laſt, there is none that can vntie it: mans reaſon cannot aunſwere, no not theſe things in nature, much leſſe find out the workes of him that guides it. But if Saint *Peter* ſhall thinke himſelfe more cunning, then all that liued before or then, or nowe, and after him, that though Saint *Auguſtine* could then

¶ Cœlius Rhodo antiquar. lectionum. lib. 16. cap. 11.

then find no respondēt, nor that great antiquarie an aunswere to his problemes, yet had they liued in his time, he could haue cleered their scruples: well, let it bee so, and let him then resolue the doubts which were in his dayes, let him as an orderly probationer betake him to his seate, and let *Vriel* the Angell bee the partie to examine him: he will aske him if hee know in a payre of scales, howe to weigh him a flame of burning fire, or if with a bushell, and with strickle euen, hee can measure him out a blast of whistling winde, or if by his art and al his expert skill he can recal the dayes and yeeres are past. Now let him answere, and tell if this may be, if he can instruct vs how these things shall bee done: or if hee cannot, but that such simple creatures as iette, as lime, as straw, can pose him in their natures, alas, why should Saint *Peter* then gaze on his creator? why will hee search the secrets of Gods thoughts, and cannot shew the work-

2. Esd. 4. 5

man-

man-ſhip of his hands? why will hee aske what Chriſt will do hereafter, yet cánot find what he hath done before? why ſhould he inquire his purpoſe of S. *Iohn*, & yet be ignorant poore man, of many inferiour things? Nay this is wrong *Peter*, *Quid hoc ad te?* this is not fit: if many things hard by thee, within thee, yea, before thee, be yet aboue thy learning, this queſtion is not for thee: as before thou waſt told, this was impoſsible in nature, ſo nowe thou ſeeſt how abſurd it is in reaſon.

And thus much (beloued in our Saui-our Ieſus Chriſt) ſhal ſerue to haue ſpoken of our Redeemers ſecond motiue, which might lead him to this reproofe of S. *Peter* in my Text: to wit, becauſe it is abſurd in reaſon, that the Apoſtle ſhould inquire into his Maſters future councels, yet being ignorant in things of leſſer weight. Now by your patiēce, in one word I ad the third & laſt cauſe, which is, that it was not needful in reſpect of himſelf, & therfore as a labor of

ſuperflu-

superfluitie, to be pruned and lopt off by our Sauiour with this checke. In which last argument left our great Apostle should be missed with opinion, that it needes no such imputation let him but lend his eare among the wise, to their assertions, prohibitions, and reprehensions, and hee shall finde that holy and prudent men, haue first by theyr auouchers continually maintained, that the inquiring of Gods works which are yet to come, is no wayes necessarie for mortall man: in the next place from hence he shall reade what caueats haue beene giuen foorth by them to preuent this Curiositie: and lastly, what bitter and sharpe seuere taxations haue beene vttered, when they find men with this fault so infected.

For the first, which is the naked affirmation it is not likely but Saint *Peter* had heard that saying of that holy and wise man *Iesus* the sonne of *Sirache*, who hath determined it as a sure vn-

doubted

doubted truth, [f] that *necessarium non est nobis ea quæ sunt abscondita videre oculis*, It is not necessary that man should striue to see the workes of God, which hee would still keepe secret. Indeed not necessarie, if wee marke the full sufficiencie of these two books which God hath giuen vs to studye in, the first, the goodly book of nature, bound vp in three large volumes, the heauens, the earth, the sea: the other, the golden Booke of grace, contayned in those two tongs, the olde and newer Testament: eyther of them able so wholy to possesse vs, as no time should be left for these superfluous questions. For of the booke of nature, though it be true in *Peter*, which iustly was obserued by [t] one of late in others, that *vt cupiditati suæ morem gerant, multi extra mundum egre li affectant*, many men to satisfie the vnsatiable desire, which their itching soules haue for endlesse skill and knowledge, will with their questions flye vp beyond the moone:

[f] 2 Esd. 3. 23 in fine.

[t] Caluinus instit. lib. 1. cap. 14. sect. 1.

yet is it to no end God knowes, a needlesse bootlesse labour: *quasi in tam amplæ cœli et terræ circumferentia, non satis multa occurrant nobis, quæ inæstimabili fulgore suo, sensus omnes nostros absorbeant*: as [u] though the heauens did not declare the glorie of God, and the firmament shew foorth his mightie handywork: as though those shining planets the glorious Sun and Moone, kepinge [x] theyr due courses of interchangeable watch & ward: as though those fixed starres [y] *Arcturus* and *Orion*, holdinge their woonted stations: and as though the yeare [z] continuing her old succeeding seasons, might not present to mans weak vnderstanding, great choye of worthy obiects, which might detaine him still and well employed, from searching after Gods secret woorkes of woonder. *Peter* this one book might haue set thy thoughts a worke from listning after Christs future and hid designements. So might that other booke, the blessed Booke of

[u] Psa. 19. 1.

[x] Psa. 121 6

[y] Iob. 9. 9.

[z] Wisd. 7. 18. 19.

grace

grace, haue ſet his mind to taske, that he neede not aske of *Iohn*. For queſtionleſſe hee had hearde his Maiſters earneſt charge, [a] of *ſcrutamini ſcripturas*, ſearch and looke through the Bible: lette that bee as it was [b] to *Dauid*, your nightes and dayes whole ſtudie: as it was to *Marie* [c] your *Vnicum neceſſarium*, that one thinge which is needfull: hee knewe no doubt as much as *Iames* his fellowe, that *lex Chriſti* is *lux Chriſtiani*: [d] *ſpeculum humanæ animæ*, &c the royall lawe is man ſoules looking glaſſe: and as much as *Ieremie* had told him longe before, that [e] *ſtatuta Domini* be *via regia*, the ſtatutes of the Lord are the Kinges road way to heauen: And ſurely if the holy Apoſtle were enlightened with thus much knowledge, it was not for him to leaue ſearching of the Scriptures; and fall to ſift Chriſts priuie councelles: why ſhould hee omit that one thing which was neceſſarie, and waſt his time in queſtions not permitted? what ſhould mooue him

[a] Ioh. 5. 39

[b] Pſa. 1. 2.

[c] Luk. 10. 42.

[d] Iam. 1. 25

[e] Ier. 6. 16.

to turne from the law, the myrror of his ſoule, and in the eye of Curioſitie, ſo vainely looke for babyes? why ſhould hee leaue Gods writ and beaten way to ioy, & ſtray in ſuch ſtrange by-paths as will infnare his feete, why bleſſed *Peter*, [f] *numquid in tot annorum millibus ſatis multa documenta a Deus noſter non edidit, quorum aſſiduæ meditationi mens tua incumberet?* in theſe many hundreds thouſandes yeeres which paſt before thy time, did not our merciſull God record ſufficient learning, in which thy longing ſoule might ſtudye at her pleaſure? but yet thou muſt be asking what he will do heereafter? What, haue not all Chriſts Sermons inſtructed thee inough, but thou muſt alſo know his purpoſe of Saint *Iohn*? O bleſſed Saint, thou holy man of God, if the worlds beauteous frame, and the Scriptures ſacred text, had beene faire Libraries for thee to reſt in for euer, and yet thou wilt run forth to ſearch Chriſts priuie cloſet, all wiſe men will

[f] Caluinus inſtit. lib. 1. cap. 14. ſect. 1.

ſay

say this was not needefull for thee. *Quid hoc ad te?* why askeſt thou of Gods ſecrets?

And verily, as they auouch this truth in generalitie, ſo haue they alwayes before-hande giuen out theyr prohibitions, to warne men from theſe needleſſe and lawleſſe inquiſitions. For it is an excellent rule for vs, which the great Philoſopher giues foorth for the intention and remiſsion of our ſtudyes, that we ſhould [g] *illa quærere quæ inuenire poſſumus*, and *illa diſcere quæ volumus ſcire*, men ſhould ſeeke that, which there is hope to find, but neuer ſtriue to learne that which they cannot know: indeede it is but vaine to leape vp to the moone, or ſwell aboue our compaſſe, for feare in time to burſt. Like his our late diuine hath ſuch another caution, that [h] *Libenter ab eius ſcientiæ inquiſitione abſtinendum eſt, cuius eſt cum ſtulta, tum periculoſa eſt & exitialis affectatio.* Wiſe men ſhould curb their thoughts from

[g] Seneca philoſ.

[h] Caluinus inſtit. lib. 3 cap. 21. ſect. 2.

ſtudying, and ſeale their mouthes from asking of darke and needleſſe queſtions, for this fond learning is perillous, vaine, and fatall. And as theſe might well bee directions for our learning, ſo *Peter* had in his time the like and ſounder councelles. The wiſe man in his booke hath giuen him ſuch warning, that [i] in many of Gods woorkes he ſhould not be too curious: and hee that had beene an vniuerſall ſtudent, and [k] had runne through all thinges which are vnder the ſunne (if that of Ieſus might not bee thought inough) ſayd, [l] *ne erigas oculos tuos ad opes quas habere non potes*, neuer looke after with thine eyes, nor couet with thy heart, that which thou canſt not compaſſe.

[i] Eccl. 3. 23

[k] eccl. 8. vlt.

[l] Prou. 23. 5

So both of them had warned him, as one did vs frō *Moſes*, that he ſhould [m] *humilis & ſobrius eſſe in rebus iſtis, & ad radicem montis ſtare, vt iuſſit Moſes*, that *Peter* ſhould teach his ſoule to take a lower flight, that hee ſhould reſt

[m] Zanchius de operib. dei parte. lib. & ca. 1.

at

at the hilles bottome, and ſitte at Ieſus feete, but not clyme vp to the toppe, and ſearch his ſecret workes, *Nihil hoc ad te? Peter* this is not needfull.

But now they crie too late, *Peter* hath doone the deede, the word hath paſt his lippes, hee hath inquired of *Iohn*, and ſought to know Chriſts drifts of him hereafter. Then muſt he needs heare all wiſe mens reprehenſions, for they will iumpe with Chriſt as hee ſpeakes in this Scripture, *Quid id ad te?* this ſeemed not him to aske. For if I ſhould ſpeake in generall, it is a ſoueraigne councell which one hath miniſtred, that [n] *Humanæ curioſitati niſi eam retundendo ſatisfieri nequit.* There is no wayes of dealing with this friuolous curioſitie, but by ſuppreſſion and putting her to ſilence, ſhee muſt wyth checke and frownes be ſtil kept vnder. And in particular if ye would haue me giue you inſtance, I muſt intreate you to looke backe to the fellow which [o] I told you of, that asked an old and holy

[n] Peter martyr. comment. in lib Gen. cap. 1.

[o] Tripartita hiſtoria.

father, what worke God did before he made the heauens, and that not in ſimplicitie, but q *per ludibrium*, as one relates it to mocke the good and graue religious man. He aunſwered him according to his iuſt deſerts, with a verie neceſſarie, though taunting reprehenſion: Sonne, you ſay God made this world in ſixe dayes compaſſe, and that ere then many thouſand yeeres were paſt, in which you would knowe how God did ſpend his time: your queſtion is ſlie and ſubtile: for which I muſt tell you, I haue oft obſerued that rare hexameron, what God created in thoſe firſt ſixe dayes, to wit, this round globe and thoſe conuexed ſpheres: but ere that time what worke he had in hand I neuer ſtudyed yet, I haue not ſought my Booke for ſuch a queſtion: yet leſt you ſhould go from me without your reſolution, this is my iudgement, that as in thoſe few dayes God did create the ſea for fiſh, the ayre for foules, the earth for beaſtes, and heauen for men

q Caluinus inſtit. lib. 1 cap. 14. sect. 1.

and

and Angelles, ſo queſtionleſſe before that time hee did ordaine deepe hell for thee and ſuch fond curious people. A light and fooliſh queſtion, but well and fitly aunſwered, to teach preſumptuous man not to aske of Gods great wonders. And as this father dealt with that fond gybing ſcoffer, which asked of things longe paſt before the worlds creation, ſo doth our Sauiour in this place with *Peter*, for inquiring things to come of *Iohns* laſt diſſolution, [r] *Tuum non eſt ſcire* (ſayth he) *huiuſmodi miſteria, tuâ intereſt tuæ vocationis ſatagere, & illi videre ritè qui reſpondeas. Ego te ad crucem voco, de alijs etiam, & ipſum videro.* *Peter* I haue giuen thee a ſummons to the croſſe, prouide thy ſelfe for that, as for my reſolution in diſpoſing of Saint *Iohn*, trouble not thy ſelfe with that, I will take order in it, but ſearch not thou ſuch myſteries, *Nihil hoc ad te? Peter* this is without the compaſſe of thy charge.

[r] Laur. Villauic. in Euang. St. Iohannis.

And thus farre (men, brethren and fathers

fathers, most dearely embraced in the bowels of Christ Iesus) I haue imparted to your clemēcie these three grand reasons, which might lead our sauiour to obiect against Saint *Peter*, the former braunche of his first fore-named article: to witte his searching and prying into Christs deepe secret councels, whileſt hee did desire to knowe of his Lord and Master, what hee had decreed to doe with *Iohn* heereafter. In which I doubt not but you fully vnderstand, that since this question of our greate Apostles, (labouring for the knowledge of things which were to come) was impossible in nature, absurd in reason, and vnnecessarie for himselfe: it was fit that our Sauioure shuld reproue him with this Text, saying *Quid ad te? Peter* the least of these must needes disgrace thy Question.

It remaineth now (right blessed and holy Christians) that I should eyther adde the latter braunch of Christs first obiected Article, the examinations which

which *Peter* made of our Sauiours will, or elſe ceaſe to hold you longer, and ſo commit you to god by prayer. The firſt of which the time will not affoord, the latter my conſcience may no whit leſſe permit. For giue mee leaue (I beſeech you in all ſimplicitie and humilitie) to let you vnderſtand, that there is in this Citie a groſſe offẽce amongeſt you, which Chriſts reproofe to *Peter*, conſtraines me to remember you of. And that is, there are many of you, which not like Saint *Peter* doe aske Chriſt the manner of *Iohns* death in this word, but boldly will reaſon amongeſt your ſelues, what ſhall be the ſtate of your brothers ſoule in the next world? thus rudely rauing into Gods eternall lawe, of mans election or vtter reprobation. But ſhall I tell you (moſt dearely beloued Citizens) ſhall I by your patience, tell you but one thing? O giue me leaue, I will ſpeake it ſhortly. { *Deus is eſt qui nouit qui ſint ſui*: it is God that knoweth who are { 2. Tim. 2. 19.

his

his chosē seruants, [t] he hath his priuie
[t] Rom. 9. 15. marke by him set on their foreheads, for it is hee that will haue mercie on whome he will, and shew compassion where his pleasure is: it is he only that knoweth the number of the Saints. And therfore in this respect, if he haue
[u] Math. 7. 1. said [u] *ne iudicatis* bee not Lords and Iudges ouer your brethrens soules, giue not your doomes of their endles liues and deaths: questionlesse he that reproued *Peter* for asking of thinges in this life, will not hould you guiltles if you be inquisitiue of other mens cōditions in the life to come: if you demaund whether they be ordeyned for heauen or hell, whether they shall be elected Saints or reprobates. O blessed brethren take heed I pray you of this bould inquisitiō, search not into Gods euerlasting darke decrees: for in this place you see Christe checks a lesser trespasse. Or if you will not relinquish this foule fault, let me then premonish
[x] Rev. 20. 11. you of the apparent danger. [x] There is

indeede

indeed a rich white ſumptuous throne which ſhall bee reared againſte that dreadfull day, in which all men ſhall riſe, and the records ſhall be read, that each one may receaue according to his deedes. Yea but for whome ſhall that faire throne be ſet? whoſe muſt be that Tribunall? Poore worme tis not for thee: the Iudge that muſt poſſeſſe that ſeat, is *Ieſus Chriſt*, the Iudge of quicke and dead: whoſe face can make the heauens to vaniſh, whoſe foote will make the mountaines quake and tremble: tis not for thee to mount thy ſelfe into it: earth, duſt, and aſhes, that iudgement ſeate is not for thee. Or if there bee no remedie, but that needes thou wilt vſurpe it, and ſteppe into thy Maiſters chayre to cenſure of thy fellowe, to giue thy ſentence of his life or death, and enquire his ſtate that ſhall be euerlaſting: one day the great King in the ſupper of the Lambe, will come and ſpye thy hawtie arrogance, and to thy vtter ſhame debaſe thee,

ſaying:

?Luk.14. 8.9. saying: *Sede hic inferius, cedo huic locum:* Come freend, come downe, that same is no place for thee: I did ordaine it for my sonne Christ Iesus, and not for thee a sinfull wretched man: hee must giue sentence of theirs and thy life also: and therefore for thee to enquire thy brothers state *Quid id ad te?* it is not lawfull for thee.

And thus (right Honorable, right worshipfull, and beloued Christians) trusting you will apprehend and laye hould of this aduertisement, for that which *Peter* heere endures a reprehẽsion: I commit the successe to him that canne blesse where I haue watered: reseruing the latter braunch of our Sauiours first article, to be obiected against Saint *Peter* his Apostle, for the inquiring after his will (as this was into his workes) to the next holy day Gods blessed sabaoth. In the meane season let vs beseech him for protection and benediction.

FINIS.

THE SIXT Sermon.

HEE which by the testimonie [a] of the great Apostle [b] is not ἀταξίας but εἰρήνης θεὸς the GOD and Lord not of confused Babell, but of sweete concord and well consenting order, hath limited in those essences, which are termed intellectuall, degrees of augmentation in theyr skill and vnderstanding, so as though poore and mortall sinfull man, can entertaine the impression of some fewe thinges, yet those diuine and nimble-mouing Spirits, can apprehend much more and greater obiects: but God himselfe (that gracious glorious nature) knoweth small and great things, knoweth some

[a] 2. Cor. 11 23.
[b] 1. Cor 14 33.

and all that may bee. You may wel descrie this if it please you to obserue but that one assertion concerning the day of doome, whose knowledge our Sauiour once said was darke and hidden: so farre withdrawne from all creatures iust prænotiõ, as first no man can make prognostication of it (there is one degree,) [c] Of that day and howre knoweth no man, sayth Christ Iesus: nay not the Pensioners which attend the Godhead in the presence (there commeth the second step) [d] not the blessed Angels: no, nor the heyre himselfe, Gods well beloued sonne (there commeth a third and higher reach of knowledge) *ne* [e] *filius quidam hominis scilicet quatenus is homo fuit*, not Christ himselfe as he was the sonne of man. Man may know much, but the Angels more, and GOD knoweth all in all. But though there bee these seuerall stints of knowledge, that men may not presume to soare as high as Angelles, nor the Angelles looke to mount as hie as Iesus,

[c] Math. 25. 13

[d] Math. 24 36.

[e] Mark. 13. 32.

yet

yet ſuch is the pride of mans ambitious nature, that hee will ſtriue to finde as much as both the other: poore *Adams* ſonnes will ſweate to learne as much as Chriſt or his Angelles. For [f] *Petulaus & procax eſt humana inquiſitio*, mans buſie medling in thinges of contemplation, is wondrous forward, exceeding too audacious, when [g] neither *S. Mathew* the Euangeliſt, nor *Gabriel* the holy Angell, are able to tell vs more in Chriſts moſt pure conception, then that it was by the holy Ghoſts ſweete operation: yet wretched man, (nay rather [h] worme thē man) will not content himſelfe with thoſe ſure informations, which are *de facto*, the ſubſtance of the thing, but needes muſt aske *de modo*, the manner of this action. *Qui fieri potuit*, howe this thing could be poſsible. Preſumptious, vaine, and fond vnſtayed men, which thus will [i] *os ſuum in cœlum ponere*, ſtretch theyr wide mouthes as hie as the heauen it ſelfe, and let at randon their lauiſh ſlip-

[f] Petrus Martyr. in Gen. cap. 1.

[g] Albertus Pataunus in Vigil. natiuitis Chriſti.

[h] Pſa. 22. 6

[i] Iſa. 73. 9

perie tongues, to raunge the worlde and all the workes of GOD. Surely in this number was good Saint *Peter* faultie, when hee would search Christs future hidde designements concerning *Iohn*, his death and last departure: the charge which touched himselfe was not sufficient for him, but needes hee must discusse Gods workes which hee concealed, hee must inquire what should bee done hereafter. But if that aduice be good, which erst hath beene deliuered, [k] that *retundenda est curiositas ista*, this too free-metteld sturrer must bee restrayned and curbed, our Sauiour could not choose but checke it, when if hee found it in the Apostle, as here you see he doth in this short Text, with *Quid ad te? Peter* forsake this question, why askest thou of futures?

[k] Peter martyr. in Gen. ap. r.

Hitherto right Honourable, right worshipfull, and beloued, you haue heard in the visitation which Christ keepes with Saint *Peter*, the beginning

of

of the firſt Article againſt him read, which was for his ſifting in Gods great workes of woonder: I thought the laſt Sabaoth (if the time had ſuffered) to haue read it forth, that you might haue knowne the whole, what elſe it was belonging vnto God, which for this queſtion St. *Peter* ſhould haue heard. He hath beene chidde for ſearching of his works, remaines there ought beſide? what? is he guiltie further? can there on the part of the almighty eternall God, be ſome thing elſe preferd againſt Saint *Peter*? is not his firſt Article yet paſt and fully ended? O no (GOD wots) a ſecond braunch enſueth, there is yet more to bee anſwered to Chriſt which heere reprooues him. For the Apoſtle in his queſtion to his Maſter of Saint *Iohn*, did not onely inquire into his future works, how it would pleaſe him to diſpoſe of that Diſciple, but ranſackt further into his ſecret Will, as though it were diſputing with Chriſt Ieſus, what was the cauſe, or what

might so induce him to enter this rule, or to sette downe such an order, that *Iohn* should scape, and hee should die a Martyr. Verily if *S. Peter* with his *Quid autem hic?* will call his maister vnto so straight an answere, tis necessarie our Sauiour should controle him with this question of *Quid ad te?* who made thee an examiner?

I remember (amongst other men) such bolde and foolish questions haue sometimes beene demaunded concerning Gods inducements, which drew him vnto this to that, or other actions: but sure tis strange in this our great Apostle, that hee should pose his blessed Lord and Maister, yea but with one interrogatory of this sort and condition, that he should aske why dost thou this or that thing For touching others, the examples are too pregnant, of them that haue inquired the cause of Gods hidden will, what mooued him thus or so to doe this thing or the other, either in framing the greater mā, this world,

or

or els in making the leſſer world, poore man. If I ſhuld giue you inſtance in this whole worlds round globe, (GOD helpe vs) neither his firſt woorke in creating the goodly engine of the heauens and earth, nor yet his daily care in managing and ſwaying the affaires and actions of vs poore ſinfull men, can ſcape the ſifting of many wretched creatures: but they wil aske why made hee this or that? thy will demaund how chaunce the world goeth thus. So will earth, duſt, and aſhes axamine their creatour: ſo wil the clay riſe vp againſt the Potter: thus will the axe exult againſt the work-man, and thus will the man on earth, poſe him that guides the heauens: hee muſt call God to reckoning for his labours. To beginne wyth the whole world, & with her firſt creation, it is an eaſie thing to ſhewe you mans inſolent attempting, by which he bluſheth not to aske and ſeeke of God; why when this Theater at the firſt by him was created, hee made but one,

but then, but ſuch a creature.

For ſome are buſily enquiring why God that bleſſed workeman, when [l] Pſa.148 5 [l] with the leaſt worde iſſuing from his mouth, he could with eaſe produce theſe workes of nature, yet made but one worlde whileſt he was creating: belike their reſtleſſe harts (like *Alexanders* once, whiche wiſht for more worlds which his ſworde might conquer) think al the riches of this goodly treaſurie, which are conteyned in the heauens circumference, nothing ſufficient to giue them contentation. Others as curiouſly demaund the cauſe, [m] Caluinus inſtit. lib. 1. cap. 14. ſect. 1. [m] *cur citius Deo in mentem non venerit, cælum hoc & terram condere, ſed otioſus immenſum ſpacij præterfluere ſuerit*: why whē ſo many hundred thouſand yeres before, hee might from nothing haue brought into exiſtence, all theſe faire obiects which the worlde affoordeth: yet he would ſuffer ſo great a time to ſlippe, and make no creature till theſe latter dayes. But there is a third and

laſt

laſt ſorte which with that [n] ſubtile *Cardane* doe *naturæ inclementiam accuſare &c.* take great exceptions againſt Gods bleſſed labours, *quod ſic non ſecus*, that of this ſorte he framed the world, not rather of another. Vngratious people which do not well conſider, that [o] *multa ſunt, quorũ ſplendori ſi quid adiũxeris, elumines non illuſtres*, the operations of his hãds are of ſuch ful perfections, as if a man ſtriue to mend, he cannot chuſe but marre them. For if that definition be true and vncontrowled, [p] *cui nihil adĳci nihilue ſubtrahi, in quo deniq; eſſentia nihil mutari potest, id vnicum perfectũ eſt*, that that alone is a perfect thing and complete, which cannot beare addition nor ſubtraction, and which admits no manner of alteration: doubtleſſe as Gods word is [q] pure and true and perfect, [r] *cui nec adãi nec adimi quicquam potest*, that man may neuer adde nor take one tittle from it: ſo are Gods workes moſte rare and paſſing complete, not [s] each daies labour good,

[n] Iulius Scaliger de ſubtil. exercit. 177. ſect. 3.

[o] Angelus Policianus epiſtolar. lib. 9. epiſt. 157.

[p] Iulius Scaliger de ſubtil. exercit. 349. ſect. 1.

[q] Pſa 19.7. 8.

[r] Reu 22. 18. 19.

[s] Gen. 1. 4. 10. 12.

[s] but

t Gen. 1. last valde bona.

t but all most wondrous perfect: in so much that the heathen man could thus farre wisely schoole vs, that u *Si quis in hac mundi machinâ corrigere aliquid velit, aut deterius faciet, aut id quod fieri non potuerit, desiderabit*, if in this beauteous building any busie bould suruayour, will take vppon him to checke the workemans skill, and of a fresh spectator become a sharpe controwler, eyther he shall wish what neuer may be compassed, else his additions shall bee staynes in *syndon*: well may hee seeke for change, but neuer finde a better. Yet thus concerning this worlde and her creation, menne will demaund of God the cause and reasons, why when he gaue her at the first her being, hee made but one, but then and of this fashion.

u Cicero de natura deor. lib. 2.

The same or like audacious curiositie, is too apparent in the liues of men, touching the gouernement and swaying of this worlde: when sinfull creatures will enquier of God, why this

man

man thriues and that man cannot prosper, why all being made by him are not of like condition? So in particuler for euill thinges, the Disciples of our Sauiour, woulde needes demaund of him their Lord and master, [x] why hee which from his mothers wombe was blinde, had such a plague inflicted frō the almightie? whether Gods prænotion of his future wicked life, or Gods remembraunce of his Parents former sinnes, made him depriue him of this worldes cherefull light. And contrariwise for good thinges the holy man of God, [y] presumed to plead the cause with his Creator, why wicked menne shoulde flourishe, and noted sinners prosper: as did the learned Scribe touching Gods blessed Saints, dispute the matter [z] whē he asked the cause, what might induce the king of heauen and earth: when from the bountie of his matchlesse loue, amongest all trees hee had chosē himselfe one vine; amongest all regions he had pickt foorth but one

[x] Iohn.9.2

[y] Ier.12.1.3

[z] 2 Esdr. 5. 23.&c.

plot:

plot: amongeſt all flowers he liked the pure white lillye, amongeſt all fowles he had called to him one faire dooue: amongſt all cattell he had marked himſelfe one ſheepe: and amongeſt all nations ſelected one poore people: yet he would ſuffer the wild bore to ſpoile that vine, and let the thornes grow vp by his ſweete lillye? Why his white dooue with beauteous ſiluer winges, ſhoulde flye amongeſt the blacke and hateſull rauens, and his poore innocent and harmeleſſe bleating ſheepe, ſhould foulde amongeſt the greedie rauening woolues? in one woorde what might cauſe the Lord of hoſts, to let his neereſt and his deareſt Saints, ſuffer ſuche wrongs of graceleſſe wicked people? Theſe both togeather made *Dauid* almoſt fall, [a] when he would apprehend that which he could not reatch: when he would know what moued the God of *Abraham*, to crowne the wicked with this worldly bliſſe, that they were luſtie, ſtronge and ſtill in health, they

[a] Pſa. 73. 3. &c

feared

feared not death, they came in no miſfortune, their harts were proude, their eyes did ſwel with fatneſſe, yet he good man whoſe [b] hart was neereſt to God, had harder happe: he ſtill was plagued and ſcourged, [c] God plyed him with corrections and euery morning ſcooled him: why ſhoulde the Lord deale thus ſaith that greate Prophet? why ſhoulde they thriue when I am thus afflicted? why ſhoulde the wicked laughe, when my ſoule thus is humbled? So many men, yea good menne haue ſinned in this one treſpaſſe, in aſking god the cauſe of his deportments, why thus or ſo he guides poore mens conditions: the eternall God (whoſe name be euer honoured) is thus examined by mortall ſinfull men, both for the framing and ruling of this worlde: mans curious nature will needes diſcuſſe the cauſe, why ſo god made, why thus he ſwayeth the creatures.

[b] Act. 13. 22.

[c] Pſa. 73. 13.

And as this is euident in the whole frame of this engine: ſo is it true in

man

man the abridgement of his labours, the fayreſt parcell of his moſt ſumptuous building: cõcerning whole nature both for this life and the future, you ſhall find amongeſt men many curious inquiſitions. For this life if you marke his externall ſhape and faſhion, there are [d] *multi diuinorum munerum iniqui æſtimatores, qui quod corporis magnitudine non æquamus elephantes, velocitate ceruos, leuitate aues, impetu tauros, ſæpiſſime conqueruntur:* there are diuers impudent, iniurious, graceles cenſors, which will not ſticke to call God to a reckoning, why when at firſt hee ſhaped man from the earth, he did not equallize his courage with the lyons? why God did make the elephant more ſtronge then him? why man was not as nimble as the doe, why had he not what all the creatures elſe haue? ſo durſt the pitcher challenge his maker for the faſhion, ſo man dare aske why he was not made better? And for our ſoules thoſe farre diuiner creatures, how

[d] Seneca ad Ebuium li. 2. cap. 29.

how common is it with ſome to make that impious queſtion, [c] *cur talem in homine Deus non fecerit animam quæ non peccare potuit?* why in that other troope of intellectuall ſpirits, when ſome Angels fell from their firſt bliſſefull ſtate, yet God kept ſome ſtill in their glorious nature, he would not doe as much for men on earth: why God woulde not indue ſome with ſuch graces, as that at firſt they neuer could haue ſinned. Thus for our earthly priſons and our ſoules captiued in them, man will diſpute with god the cauſe of his creation, why one was mortall the other apt to ſinne: why god did not prouide to make thē better, why our ſoules and bodies had not another tēper.

[c] Hieron. Zanchius de operibus dei. parte lib. 8. cap 3.

And as for our condition and ſtate in this world, ſo touching the next life and the worlde to come: many doe not feare to moue the like obiections, concerning gods decree of man for euerlaſting: when they will ſearch that darke

darke and daungerous depth *cur ex communi hominum et promiscua turba alios ad salutem Deus, alios ad interitum prodestinarit*, why from this intermingled store of men, which liue and breath alike the common ayre, some should bee Saints for heauen, some imps and brandes for hell? this man should bee receiued and marked of god for glory, that man should be reiected; and so reserued for vengeance? why god shold saue one heere, and damne another by him, this man should bee elected, and that man be a reprobate?

a Caluinus institit. lib. 3 cap. 21. sect. 1.

And thus for both the worldes the greater and the lesser, mans proud ambitious heart is bold to searche the cause, of Gods most hidden and secret abstruse will: why in the former hee made and rules it so, and in the latter (for both partes of our nature, and for our life in this worlde and the next,) why God thus framed vs heere, and disposeth of vs after. So exceedingly audacious is mans aspiring soule, to

aske

aske both that, and why God will doe all things?

But all this beadrowle of offendours in this kinde, as yet presents not Saint *Peters* name amonge them, these may be iustly attainted of this crime, but the accusation concerns not our Apostle: the hudwinckt Philosophers, and our late fonde questionists, nay *Esaras* the Scribe, *Ieremie* the prophet and *Dauid* the King, may well bee taxed for searchinge of Gods will: but all this toucheth not the patient in my Text, what is this to our Sauiours reprehension of Saint *Peter?* O yes (beloued) if wee shall but obserue, his question to his Maister with as due circumspection, as since another man hath done in latter dayes, we shall find him culpable in the same transgression: *Peters Quid autem hic*, his question of Saint *Iohn*, sauoreth too much of that same imperfection. For g *Petrus a Christo vocatus vt illum sequeretur, quid de Iohanne facturus sit interrogat: quasi rationem postulans*

g Laur Villauicentius in vaug. St. Iohannis.

istius discretionis : ac si conditionem illius meliorem iudicans dixisset . Domine Iohannes, quid faciet iste : quare et ego cum illo (siquidem ipse manserit) non manebo ?
Peter beeing called by our Sauiour to the crosse, yet standinge to question with his Mayster of Saint *Iohn*, seemeth to expostulate the reason with Christe Iesus, why hee should make such difference betwixt him and his fellow: as if he should say. Master I perceiue thou hast prickt me for a Martir: I vnderstand thy meaning, I shall be crucified. Be it so: but tel me I beseech thee O good Lord, why might not this man Saint *Iohn* supply my place? were it not possible that hee might serue the turne? *Quid autem hic ?* I pray you and why not hee? But if it bee determined and thou hast past the doome, that hee shall scape & I must bide the torments, then tell mee blessed Lord, resolue mee (O sweete Iesus) what is the reason of this thy strange appointment, why doest thou thus distinguish of thy Seruants?

He

Hee ſhall liue longe why ſhoulde my death be haſtened? he muſt goe looſe, and why ſhould I bee chayned? Saint *Iohn* ſhall ſleepe in peace, why ſhould I clime the croſſe then? hee ſhall haue freendes to cloſe his dying eyes, why ſhoulde I want ſuch helpers? hee ſhall haue Diſciples to wrap him in faire ſindon, why ſhould my ſprinkled bloud be my beſt winding ſheete? hee at his death ſhall haue his Freendes to comfort him, and why ſhall I haue none, but ſuch as will torment me? O ſonne of God, thou Sauiour of the world, tell mee the reaſon and let mee knowe the cauſe of theſe deſignements, and of this thy will, why I muſt be the martyr, and not this man Saint *Iohn*? *Quid autem hic*, Lorde why is this thy iudgement? Thus our Apoſtle as forwarde as the beſte, will ſearch the inducements of his Maiſters will, and ſearch to knowe the cauſe of his hidde pleaſure. Maſter (ſayth hee) what ſhall become of *Iohn*. Wherefore our Lord and bleſſed Saui-

our Christ, as before he had found him inquisitiue in his works, and therefore chid him because hee sought to know what he decreed to do with *Iohn* hereafter: so finding him heere curious in askinge of his will, what mooued him thus to purpose of them both, he could not refraine but obiect the second Article, against the Apostle for his trespasse against God: as before he checkt him for searching his future woorkes, so heere hee must reprooue him for asking the cause of his will, with *Quid ad te? Peter* why I will haue the sentence so, why *Iohn* shall scape and thou must dye, is not for thee to knowe. &c.

And heere, (right worthy and blessed Christians) you shall easily perceiue the deseruednesse of this checke, how necessarie it was for the visitour of our soules, to read this latter braunch of his first Article against the Apostle, for sifting the cause of his Lord and Maisters will: if it please you to obserue with mee but these three short plaine arguments:

ments: the vnlawfulneſſe, the impoſsibilitie and the danger of this queſtion. For if in the firſt place: it were vnlawfull for Saint *Peter*, but to propound or put forth ſuch a doubt or ſcruple: next, if it were by no meanes to bee hoped, that his demaund ſhould haue ſolution graunted: and laſtly if this queſtion bee full of woonderous daunger: I knowe you will all thinke that it was hye time indeede that Chriſt ſhould controwle him for medling with ſuch knots, hee muſt needs call to him with *Petre, Quid ad te?* thou mayſt not ſearch the cauſes of my will.

For the firſt of theſe, the vnlawfullneſſe of this queſtion, that it was not meete for the Apoſtle to propound it: if interrogations of this narure ſhall appeare in all your iudgements, to bee odious euen to men, and ſo much more vnpleaſing vnto God, I preſume you will graunt the validitye of this proofe.

And ſurely for the reputation which ſuch queſtions haue with men, it is

[a] Caluinus instit. li. 1. cap. 14. sect. 1.

true which one sayth, that *de* [b] *rebus incognitis altius inquirere, quam nobis scire permittat Deus, stultum sane & temerarium est*: it is a rash and vnaduised attempt, for men to aske that which God will not teach, or striue to know what hee hath not disclosed: and not so onely in termes of generalitie, but also in particular, well said the selfe same Authour, instancing in a question about the worlds creation, that [1] *si quis cum Deo expostulet, cur plenum centuplo superet vacuitas, erit hæc tijs omnibus detestabilis petulantia*: if any sinfull wretch should be so farre presumptuous as to demaund what might perswade the Almightie, to inlarge the regions of the emptie ayre, so much beyond the earths incircled globe, all holy men might iustly thinke and say, such insolence were hatefull and to bee abhorred. For whereas Gods blessed and most sacred holy will, is well distinguished into two parts, that it is eyther *voluntas beneplaciti*, his hidden secret will

[1] Idem lib. 1. cap 14. sect. 1.

will, [k] which God reserues in his own onely knowledge, or els *voluntas signi* his iust reueyled will, [l] for whose obedience wee dayly praye to God: if no man fully know the whole summe of the latter, for [m] heere (alas) the best know but in part: howe much absurd and far vnmeet is that, that men should search the causes of the former, and aske what mooues Gods vnreuealed will? If *Peter* for Gods will disclosed in his Writ, knewe not the summe and substance euen of that, but in [n] a cleere poynt doubted, [o] of the calling of the Gentiles, it was vnmeete hee should presume to aske, what were the causes of his secret vnknowne pleasures: this is no other then if one should professe to see a needle, but not the place that it sticks in, that he will spie great wonders, which seeth not common obiects.

[k] Act. 1. 6.
[l] Mat. 6. 10.
[m] 1. Cor. 13 12.
[n] Mat. 8. 11
[o] Acts. 10. 14. 28

And verily if the world conceiue so meane opinion, of this inquiring the cause of Gods decrees, and of discus-

sing the motiues of his will, himselfe can no wayes chuse but mightily mislike such proude and bold demaunds, from mortall sinfull men. If his most heauenly and secret hidden pleasure, be like the sacrifice amongst the Megalenses, p *quod tam occultum fuit vt non solum curiosos oculos excluderet, sed etiam & errantes*, so priuate and remote, that neyther curious nor wandering eye might view it: or like great *Plutoes* tẽple amongst the Eleans, q *Quod nepatens quidem ingredi quenquam fas erat*, which though it were open yet might it not bee entered: howe can God like or suffer such demeanure, that mẽ wil prie where he would haue thinges secret, or offer to intrude where he commaunds their absence? Man may pretend the cause of all his searching, to finde the reason of gods deepe designements is but to increase his knowledge and his skill: yea, but a hea hen man can heerein well aduise him that r *Mala & impia est contra deos disputandi* con-

p Cicero. de aruspicum responsis.

q Cœlius Rho. antiquar lectionum. lib. 15. cap. 26.

r Cicero de natura. [illegible] lib. 1.

conſuetudo, ſiue id ex animo fiat ſiue ex ſimultate, it ill beſeemes a mortall Wretched man, to diſpute with GOD the cauſes of his action, yea, thogh it were in words of courſe for fa.hion: GOD cannot brook ſuch farre ſought inquiſitions. Indeede it ſ.ould ſeeme hee would not haue vs ſift the darke inducements of his hidden will, for ſtill he cals vs to his bleſſed written word, with Search that Booke, [r] it poynts the way to heauen, my will reueyled is inough for yo i to learne. If ſo much of his pleaſure as that Booke can impart vs, were not ſufficiēt to chalk the way to bliſſe, (yea, that which nowe is extant and remayneth) why would Gods wiſedo ne at any time haue ſuffered ſome ſparkes of that fayre light to haue beene cleane extinguiſhed as *Enochs* [u] prophecie of which St. *Iude* reporteth, the [x] auncient Books compiled by *Gad* and *Nathan*, [y] the naturall diſcourſe which *Salomon* had of plants: his abſtruſe Parables, and paſsing wondrous

[r] Ioh 5.39.
[s] Luc. 10. 26.
[u] Iude epiſt. verſ. 14.
[x] 1. Chr. 29. 29.
[y] 1. King. 4. 32.

drous ſonges: why did theſe periſh, if the reſt were not inough? or why did Chriſt in his moſt happie time, through that ſweet ſtory of his words & deeds, leaue ſo much foorth not chronicled nor writ, as if [z] it were penned would fill the world with Bookes? can wee ſuppoſe that ſo much as remaineth is not ſufficient to draw a line to heauen? or if the reſt had beene ſo needfull too, our Sauiours power would not haue kept it ſafe? O doubtleſſe yes, hee hath preſerued for man, ſuch plenteous ſtore of his reueyled will, as well may guide his ſoule the way to life. If this therefore bee able to informe vs, a meanes to compaſſe the euerlaſting ioyes, why ſhould mans haughtie thoughts aſpire and mount vp further, to ſearch that will which god hath not diſcloſed, to aske the reaſons why hee doth this or that thing? Surely, if nothing can keepe him in his bounds, but that ſuch ſecrecies muſt be examined by him, as our Sauior refelled the high

[z] Ioh laſt chap. laſt verſe.

Prieſts

Priests subtile question, theyr [a] *vnde-* [a] Luc. 10.2
num potestas, with *vndenam baptismus*, 4.
their demaund of Christs commission, with demaund of *Iohns* religion: so wil he aunswere such curious inquisitions, with semblable interrogations, with such like other questions, as heere hee doth with *Peter* our Apostle, returne his *Quid hic* with *Quid ad te?* to let him know this questiō was not lawful.

And thus much (beloued in our blessed Lord and Sauiour) shall serue for the framing of my first intended argument, to witte if wise men do hold this practise odious, if God himself so greatly doe abhorre it, that men should aske the cause of his deepe councelles, wel might hee in my Text reproue this curious scruple, as beeing a thing absurd and so vnseemely.

But as it is true of those most heauenly voyces, wherewith in Paradise Saint *Paul* was made acquainted, not [b] onely that they might not be disclo- [b] 2.Cor.12
sed to men, that would bee no wayes 4.
law-

lawfull: but that it was impossible for him to speak & vtter thē, it past his skill to tel them: so may we auouch it concerning those hid causes, which moue the Almightie to any of his councelles: not onely that the inquiring of these is interdicted, as simply vnlawfull of which I haue breefely tolde you: but that the finding and gaining of such knowledge, is also difficult, nay rather tis impossible, no man can euer reach it. For *voluntas dei causarum causa est: ibi ergo consistendum, nec extra nec vltra illam est ratio perquirenda*: Gods holye will is the mother cause of causes, beyond whose time there can no search be had: She and she onely is that *Herculis columna*, that furthest hiest Pillar, in which may worthily be written and ingrauē *Nihil vltra*, past this make no inquiring. If the reason of Gods mercy, [c] be because hee will haue mercie and that which sturres his passions to compassion, bee onely his will to shewe his grace and fauour, it is but vaine to aske

[c] Rō. 9. 15.

why

why God reſolues ſo, or what induced him to ſuch great loue and goodneſſe: if once wee haue found this cauſe, we muſt ſeek for no other: no more ſhuld *Peter* heere haue asked of Chriſt the reaſon why hee ſhould die, and *Iohn* ſhould ſcape the torments, it was not in his power to apprehēd ſuch knowledge, and therefore a ſecond cauſe to make Chriſt checke his queſtion: if the ſolution be not poſsible, the demaund deſerues reprooving. And certainely if the verie Goſpel be [d] *myſterium pietatis*, if thoſe bleſſed newes of euerlaſting life, which in the Euangeliſts are openly proclaimed, bee notwithſtanding miſticall and darke, it muſt needs be true of Gods more ſecret will, that [e] *quo erimus ſcrutati magis, eo magis admirabimur*, the more wee ſearch what hee decrees in heauen, the more ſtill ſhall wee woonder, and bee amazed on earth: ſuch queſtions breede admiration, but bring vs no ſolution, [f] *Humanæ curioſitati niſi eam retundendo ſatisfieri*

[d] 1. Tim. 3. 16

[e] 2. Eſdr. 4. 26.

[f] Peter martyr. in Gen. cap. 1.

satisfieri nequit, it is not apte and cleare perspicuous aunswears, which curious people should looke to haue returned them: no rather due supresion: such knotts cannot be looſed, no answeare can bee giuen them. For (tell mee I beseech you) is it possible in your iudgements, for g holy men in this world to liue and not bee scandalized, or for h vnrepentaunt sinners to scape God in the next world? can i graceleſſe vild apostataes repent them at their pleasure, k or they which truſt in riches attaine the heauenlye kingdome? coulde l Iesus Christ bee chayned of death in his graue, or m can his Father once falſifie his word? O no beloued: to say the firſt were error, to hold theſe laſt were blaſphemie. And yet no more for all his frequent queſtions, can man find out the cauſe of gods hid will, what mooues him thus or ſo, man no wayes can attaine too. Lette me (if it pleaſe you) exemplyfie this poſition, by a queſtion which ſomething re-

*Mat. 18 7

g 2. Eſd. 16. 15

h Heb. 6. 4.

i Math 19. 26.

k Act 2. 24.

l Heb. 6. 18.

reſembles this of *Peters*.

Our Apoſtle askes the cauſe of gods diſpoſinge, of ſundrye men to ſeuerall kindes of death: to wit why he on the croſſe, and *Iohn* ſhould dye in his bed: like which (for mens conditions in this life) ſome doe demaund (ſince all of vs are Gods creatures) why ſome ſhould flowriſh and ſome ſhould be afflicted: but neuer yet could they of theyrs, nor hee of his finde the reaſon. For the example which I told you of *K*inge *Salomon* had obſerued, [n] that *omnia omnibus æque eueniunt*, all thinges to all men doe betide alike: the ſame condition ſometimes befals the lot, as wel of pure ones as them that are vnpure, as well of iuſte men as of the wicked traine: as well of him that ſacrificeth, as him that ſhunnes the temple. Surelye this gouernement which Cod holdes in the world, made him to woonder and not without iuſte cauſe: but when his admiration was turned to inquiſition, and that his heart woulde ſearch the cauſe

[n] Eccle. 9.2

of

of this: at last he was constrained to sit him downe, and saye, [o] not I nor any man can well finde soorth the ground, why God should loue or hate this man or that. Thus not wise *Salomon* could sound the woonderous depth of gods great prouidence amongst poore men on earth. No more could *Esdras* that deepe-learned skilfull Scribe, (though he thought it but a meane question: & not of Gods high secretts, to knowe *quorsum in opprobrium datus fuit Israell*, why Israell became reproachfull to the heathen, and why the Lawe of *Moses* was contemned? why Gods choyce people were hated of the nations, and like weake Grashoppers were tossed in euerie Kingdome? *Cur vita illorum stupor et pauor*, why all their life was nought but feare and tremblinge, and why God held them vnworthye of his mercies?) he could not reach the reasons of Gods purpose, [q] the Angell told him they were aboue his compasse: [r] *iusto hec quidem iudicio dei fiunt, sed occulto*

[o] Ecc. 9. 1.

[p] 2. Esdr. 4. 23.

[q] 2. Esdr. 4. 27.

[r] Albertus Patauinus in Euang. sec. Luc. cap. 16.

culto tamen,(as one ſayth well): indeed [f] the Lord is righteous in all his waies, and holy in al his works, yea, but [t] who hath knowne his hidden ſecret councelles? you ſee not *Salomon* nor *Eſdras* could attaine it, to knowe the cauſe of mens ſtates in their liues: then why ſhould *Peter* hope to learne or vnderſtand, why Chriſt will thus diſpoſe of his or *Iohns* departure? Alas this ayme was farre aboue his ſcantling: the cauſe of Gods great workes can ſcarce bee found of men: why wil they then inquire the cauſes of his will?

[f] Pſa. 145. 17.
[t] Iob. 15. 8.

That rule is true which [u] *Ariſtotle* hath, that ἔμπειροι τὸ ὅτι ἴσασιν, διότι δὲ οὐχ, where long experience is the miſtreſſe of the ſchoole, the ſchollers ſee the worke, but know not how it is doone: that this or that is ſo, theyr eyes are true informers, but whence the effects doe riſe, theyr mindes cannot reſolue them. Elſe let the Oratour ingeniouſly confeſſe, howe farre his learning could ſerue him in this kind:

[u] Ariſtot. μεταφ. li. & cap. 1.

he knoweth that [x] *Aristolochia ad morsũ serpentis valet, sed cur valeat, nescit*: that such a roote will purge the stomacke or the braine, that hart-wort is good against the Serpents sting: but why this roote is good for one paine and not another, it was a poynt that past his greatest skill. So sayde another, that there be [y] ἰδιότητα αρρητοι some certaine secret and hidden proper qualities, which are inhærent in the creatures nature: the truth whereof each childe may soone discerne, but whence they come the wisest cannot know, as why the Ostridge can digest cold iron, but Lyons cannot. Questionlesse, if the wisest men could not attaine to know the cause of secrets euen amongst the creatures, why they haue this or that strange operation · how should the Apostle so farre soothe himselfe, as to suppose he could seeke out and finde the cause of Gods decrees in heauen aboue? God wots, this was an open ouerweening, hee knoweth not Gods great

[x] Cicero de natura deor. lib. 1.

[y] Cœlius Rho. antiquar lectionum. lib. 16. cap 11.

great workes, yet would he ſearch the cauſes. But if there be no remedie, but needes hee will diſcuſſe, why Chriſt ſhould thus determine of his death, if he with *Eſdras* will vexe himſelfe wyth greefe, in ſtriuing to cõpriſe the waies of God in heauen, let him firſt anſwere what God demaundes by his Angell, and then expect an aunſwere to this queſtion. Can bleſſed *Peter* by his greateſt skill, [a] giue a true quotient of all things yet to come? or gather vppe the droppes of raine which once are ſcattered? can hee make freſh the flowres which haue bin withered? or ſet wide open the ſecret vaultes of the earth? can he lette looſe the windes from out their caues? or drawe a counterfeit of mans thinne ayrie voyce? Can our Apoſtle performe theſe ſtraunge great wonders? If not, then lette him ſay as did that holy Scribe, [b] O Lord, good Lord, who can know all theſe ſecrets? none but ſuch people as dwell wyth thee in glorye: but as for mee (poore

[a] 1. Eſdr. 4. 34

[a] 2. Eſdr. 5. 36. 37.

[b] 2. Eſdr. 5. 38

ſimple blinded man, I cannot reede the things whereof thou askeſt: and hee ſhall heare an aunſwere ſtraight from heauē, that [c] if theſe things on earth do ſo much daunt and poſe him, Gods ordinance aboue muſt needes be paſt his learning. If the vnreueyled wil of God which hee keepes cloſe in the clouds, be that high Piller, beyond which wee may not paſſe: if *Salomon* and *Eſdras* could not find forth the cauſe of mens ſo turbulent conditions in the worlde: if he himſelfe cannot aſsigne the reaſon of leſſe effects which daily fall in nature, verily, as the wiſe man ſayd to all that thirſt for knowledge, [d] that there are many things ſpoken of aboue mans weake capacitie: ſo will our Sauiour remember to Saint *Peter*, that the finding of his will paſſeth his vnderſtanding, with *Quid ad te?* good *Peter*, my Apoſtle, why I diſpoſe of *Iohn* and thee in ſuch an order, that hee ſhall ſtay behinde, and thou muſt ſtraight come after mee, is more then thou canſt learn,

[c] 2. Eſd. 5. 40.

[d] Eccleſ. 3. 24.

thy

thy minde cannot conceiue it, *Quid id ad te?* and so forth, sayth his Maister, thy soule dooth flye a pitch aboue her strength.

And thus farre (most dearely beloued Christiãs) you haue receiued those two mayne arguments, which led our Sauiour to this taxing of Saint *Peter*: one rising from the view of the vnlawfulnes of this questiõ, [e] for (if the Scriptures be *via fidei, quæ ad cubiculum regis perducit, in quo sunt omnes scientiæ & sapientiæ thesauri abscõditi*, that delightfull way of fayth, which can conduct vs to the great Kinges wedding chamber) for men to leaue this roade, and runne by other by-paths, must needes be checkte by Christ, as a practize too vnseeming. The other takẽ from a due regard, of that euent which issueth of these questions, to wit, that [f] *Quoniam hic ambulandum est, & proficiendũ & crescendum semper, capacia hic non sunt corda nostra earum rerum, quas alibi tamen capere valebimus*, becausse man

[e] Auguſt. homilia in Iohannem. 35.

[f] Caluinus inſtit lib. 3 cap. 21. sect. 2.

whilst hee liues, must still and still bee learning, and his knowledge must bee maymed till hee see God in his Kingdome, therefore for Peter to thinke he could attaine, euen the secretst motiues of Gods most holy will, was but a vaine deluding of himselfe: so that our Sauiour to wake him from his dream, might well call to him *Heus Petre, Quid ad te? Peter*, thou hopest for that thou canst not haue.

Now after that ye haue heard these two first graund reasons, that [g] *neque fas est neque expedit*, it was neyther lawfull for the Apostle to demaund, nor euer possible that hee should learne or knowe, why Christ determined so of *Iohn* and him: suffer me I beseech you, breefely to adde the third and last, and you shall see howe requisite it was for Christ to call in *Peters* present question, because it was a matter of such danger. It is true that [h] *Quæ nobis patefacienda censuit voluntatis suæ arcana, ea verbo suo nobis prodidit Deus, & quatenus*

[g] Caluinus instit. lib. 1. cap. 14. sect. 1.

[h] Idem ibidem lib. 3. cap. 21. section. 1.

nus

nus noſtra intereſſe, nobiſque conducere prouidebat, cenſuit, God in the ſecrets of his wiſedome, and bountie of his loue, hath in the Scriptures as in a ſhining mirrour, giuen vs a ſight of ſo much of his will, as he did ſee might proue expedient for vs, & this we may be bolde to view and looke on daily: but there are ſecrecyes in his vnreueyled will, which are not fitte for men to ſearch and canne, they cannot doe it without apparent daunger. And if you aske me what perill may enſue, if wee ſhall dare to prie into the priuate motiues, why he doth thus or ſo as *Peter* doth of *Iohn*, why he ſhall ſtay behinde him): I may tell you in one word, that from this curious boldneſſe, in this world errours ſpring, and in the next worlde vengeance: either of them able to mooue our bleſſed Maiſter with *Quid ad te?* to warne vs of ſuch daunger. Eccleſ. 3. 23.

Of the firſt, hee admoniſhed vs long ſince by *Syraches* ſonne, who wiſhing vs in many of Gods workes, to keepe a

modestie, and not too busilie to sift or to discusse them, backs his perswasion with this most powerfull reason,

k Eccles 3. 25. k *Multos enim supplantauit suspicio illorum, & sensus eorum in vanitate detinuit*, for the medling with such questions, hath beguiled many people, & in their iudgements ingendred euill opinions. And not vnlike, when in such inquisitions, the Father of all lyes makes offer of his seruice. For one hath well obserued, that which our dayes makes proofe of, that

l Peter martyr. in Gen. cap. 13. Verse 19. l *Quum homines curiosi futurarum rerum sciendarum anxietate tenentur, nihil intentatum relinquunt, vt id consequantur, quare tũ diabolus facile se videt admittendum, quũ tanta alicuius rei cupiditate nos æstuare sentit: ideoque suas artes adhibet vt deludamur, &c.* when curious sinfull men will know what shall bee heereafter, & search those things which god hath not reueyled, the diuell presents himselfe: and rather then not finde it, men sometimes aske such questions of

euill

euill ſpirits. So did Kinge *Saule* when going to the feeld, hee firſt askt counſaile by the holy Prieſt, whoſe ſhould the day bee, the *Philiſtines* or his: but when God made that wicked Prince no anſweare, neither by *Vrim*, by Prophets, nor by dream, forthwith a [m] wizzard muſt be ſought to tel him, the cūning woman of *Endor* muſt diſcloſe the euent: if not the man of God, a witch muſt ſhew him futures, and if the Lord will not reſolue him, the Deuill ſhal do it for him: ſeeke mee a woman (ſayth *Saule*) that hath a familiar ſpirit. And ſo to this day (God knoweth) there are too many, which not content with that which God hath taught them, muſt runne to Coniurers, and ſeeke Magitians out, to knowe what things ſhall afterwards befall them, what mariage, children, wealth, and kinde of death: vnwiſe to ſue to ſuch a kinde of wiſemen, and curſt to haue hels mouth to bee theyr Oracle: yet hether runnes mans reſtleſſe curioſitie, which is not

[m] 1. Sam. 28.17.

ſatisfied

satisfied with that which God deliuereth. They are hard besteade that for good turnes, crowch to the Diuell as Patrone: but so doe they full oft which aske of thinges to come, and yet his answeares are but lyes and errors, which they receiue in these their inquisitions. So that the first harme which comes from these demaunds, is grosse delusions in this world from the Diuell.

And verily if this be the first fruite of these questions, fowle noted errours which Satan still suggesteth, when man will search into Gods secret counsailes: it is not likely, but other euils will followe but God will plague this sinne euen in the next worlde also. *Nam æquũ non est vt quæ abs se condita esse Deus noster voluit, impunè homo excutiat, et sapientiæ sublimilitatem (quam adorari non apprehendi voluit) ab ipsa æternitate euoluat.* It is not fit that sinners should scape scot free, which will vnfold what God hath closely foulded, and spread abroade what hee hath wrapt together, which

* Caluinus instit. lib. 3. Cap. 21. sect. 1.

which needes will prye into his bleſſed will, which hee woulde haue from all men ſtill concealed. *Peter* could not be ignorant of this danger: for hee had heard Gods ſharp & dreadfull doome, ° that if the Leuites offered but to ſee, when by *Arons* ſonnes the ſanctuarie was fou[n]ded, nothing but death ſhould expiate that ſin: & he had lerned what rigorous execution, God had perfourmed in wrath amongeſt the Bethſhemites, when ᵖ for one glaunce into his holy Arke, aboue fiftie thouſand were ſlaine by him at once: ſo hot and zelous is Gods inflamed wrath, when men will ſift that which he would haue hidden, when they will ranſacke more then he permitteth.

° Num. 4. 19.

ᵖ 1. Sam. 61. 19. 20.

So that if within a few daies after this, our Sauiour reproued the whole ſynod of the Apoſtles, for asking but *q an voluerit*, if it ſtood with his good pleaſure at that time to reſtore the kingdome vnto Iſraell, hee muſt needes heere reprehend Saint *Peters* daunge-

ᵠ Act. 1. 6.

rous

rous question of *cur voluerit*, what did perswade or leade him, to make this difference betweene himselfe and his fellow: if the inquiring of his wil were counted so offensiue, to aske the cause of his will must needes bee more displeasing, and vrge our Sauiour to returne his answere, not with *Non vestra refert*, sirs this belongeth not to you, but with *Quid tua refert*, *Peter* why askest thou such a question?

And thus (right Honorable and beloued in Christ Iesus) you haue heard what it was which might induce our Sauiour, to taxe Saint *Peter* for making such pursuite, in finding foorth the cause of his Lord and Masters will: to witte, if in it selfe the question were vnlawfull, if from his Sauiour no aunswere could be gotten, if to the Questionist it might haue prooued obnoxious, his maister had iust cause to controle him in my text: and when hee sought to learne and knowe the reson, why *Iohn* should stay, and hee should

ſhould die a martyr, to tell him *Nihil ad te*, thy queſtion is too curious.

And heere the dialles hand would perſwade mee to diſmiſſe you, as hauing now read out the latter branch of that firſt article which Chriſt dooth here obiect againſt Saint *Peter* for his treſpaſſe towards him: namely as firſt he deſerued ſharpe reprehenſion, for being curious in his maſters future workes, whilſt hee would learne what ſhould become of *Iohn*, ſo heere howe he is checkte for ſifting of his will, whilſt hee will knowe why hee, not *Iohn* ſhould ſuffer. But becauſe I holde it a great and groſſe offence for men to teach the eare, and not to touch the heart, to inlighten the vnderſtanding, and not to moouе the affections, I muſt needes by your patience tell you of one crime, which deſerues reproof amongſt vs Chriſtians, like this of *Peters* controlled by our Sauior. It is true which a [r] good and holy Father of the Church ſayth, that *neminem Deus libe-*

[r] Auguſtin.

rat nisi gratuita misericordia, nec quenquam damnat nisi æquissima veritate, there was neuer man yet whome God receiued to glorie, but his felicitie did spring from his meere mercie: nor he neuer did condemne a sinners soule, but hee read the sentence out of his righteous Booke: and yet though our condition which shall bee in the next world, bee thus determined by Gods most perfect iustice, [f] *Multi sunt qui perscrutari appetunt, cur quum vnus eligatur alius repellitur*, there are a nũber in this world, and in euerie place too many, which doe not feare to ask what may bee the cause or reason, why God should saue some men, and yet condemne some other, like those which woonder amongst old *Iesſae* children, when [t] *Samuel* came from God to annoynt a King, why hee choose poore *Dauid*, a little shepheard boy, and past by *Eliab*, that goodly man of person: or like [u] good *Ioseph*, which when his father *Iacob*, with his weake trembling hands

[f] Gregorius cap. 27. in Euang. Iohannis.

[t] Sam. 16. 6. 11.

[u] Gen. 48. 18.

hands bleſſing his hope-full Nephews, preferd young *Ephraim* before *Manaſſe* the elder, askt what he meant to lay his armes ſo croſſe, with his lefte hand on the firſt-borne, and his right hande on the younger: or like thoſe curious people which fayne woulde finde the cauſe, why Chriſt [x] amongeſt the Gergeſens would caſte Diuels out of ſtrangers, and [y] yet at his owne Table lette him enter into *Iudas*. Now whereas *Peter* would learne of Chriſt the cauſe, of liuinge or dyinge in this vilde brickle world: ſo theſe men will ſtriue that God may ſhewe a reaſon, why ſome ſhall liue or periſh in the next. But lette me tell you. O good Chriſtians let mee tell you, if Chriſte did checke Saint *Peters* queſtion here, for asking but the cauſe of things which were in this life: ſurely if you will call GOD to his anſweare for the other, whye hee ordaynes our ſoules to payne or ioye, hee can not chooſe but plague ſuch boulde impietie, ſuch curious queſtions

[x] Mat. 8. 28

[y] Luc. 22. 3

ſtiõs may not go long vnpuniſhed. For what is there (I beſeech you) in this demand of Saint *Peters*, which did extort our Sauiours reprehenſion, but it is as much, nay farre much more in yours, when you will aske the cauſe of Gods decrees? was his vnlawfull, and did it not beſeeme him, vnto his Lorde and maſter to make ſo vaine a motion? why yours is worſe, your queſtion is more vnfitting, for [z] ſhall man preſume to call God to a reckoning, or [a] the ſeruant aske an auditte of his maſter, why thus or ſo hee hath beſtowed his ſubſtance? [b] *cæpit amphora & dum rota vertitur, exit vrceus*, the potter ſitting downe to worke, did meane to make a flaggon, but in turning of his wheele, it proued an ill-ſhaped pitcher: [c] ſhall the clay ſtart vp, and pleade the matter with the work man? what [d] ſhall the toole exult againſt the Carpenter, or the ſaw againſt him that heates it in the timber? what ſhall the rodde reſiſt againſt the ſtriker, or the ſtaffe diſpute with

[z] Rom. 9. 20.
[a] Math. 20 15.
[b] Horatius
[c] Rom. 9. 21.
[d] Eſay 10. 15.

with him that holdes it for to walke with? O no beloued in our Sauiour Ieſus Chriſte, [c] the creature muſte not pleade with him that did create it, nor man aske reaſons of Gods eternall coũcels. If hee hate [f] *Eſau*, yea in his mothers wombe, why [g] may he not with his own do that which is his pleaſure? [h] *Nos in quotidiana beſtiarum mactatione iniuſti eſſe nolumus, nec ſumus: dei tamen reſpectu nos, non ſumus tanti, quanti nobis vel minimus culex.* wee which for our ſuſtenance kill ſheepe, and ſlay the Oxen, yet wil not be thought iniurious in this ſlaughter: and yet (God wotts) the beſt of all mans ofspring, is no whit better (if the reference be to God) then is to vs the ſmaleſt gnatte or flye: if wee kill theſe and put to death at pleaſure, [i] God which did once conclude all vnder ſinne, may well reiect ſome men for their miſdooings.

[c] Rom. 9. 20.
[f] Rom. 9. 11.
[g] Mat. 20. 15.
[h] Autor de vocatione gentium.
[i] Rom. 11. 32.

And if God [k] will take *Iacob* into fauour, why may he not? when ſinfull mortall man, may *in* [l] *domum ſuam reci-*

[k] Rom. 11. 13.
[l] Author de vocatione gentium.

pere aut excludere quem vult et quia vult, receiue and entertaine vnder his Cottage roofe, or elſe exclude and ſhutte forth of his doores, what man hee will and yet not giue account, but onely this I will becauſe I will. If this bee lawfull for vs poore men on earth, why ſhould it be denyed to God the King of heauen? why will you aske his reaſons? this is too much vnſeeming.

Or were this queſtion lawfull that you might ſearch the cauſe, why God electeth one & yet reiects another, yet what a bootleſſe worke is this? to toyle your reſtleſſe ſoules, in ſeekinge that which you can neuer finde? Coulde *Peter* learne from Chriſt, what made him ſo determine, that *Iohn* ſhould liue to honourable age, and hee muſt needs bee martyred? No, no: you ſee he is checkt, but neuer anſweared, he could not reach ſuch knowledge. No more ſhall you when your audacious hearts, haue curiouſlye entred the depth of Gods great workes, be euer able to attayne

tayne ſuch skill, as for to finde why hee hath thus decreed [m] *liberatur ſane pars hominum parte pereunte : ſed quare horum miſertus ſit et non illorum Deus, nulla ſcientia comprehendere poteſt.*

[m] Idem ibidem.

It is true indeede, God chooſeth ſome, and reprobateth others : one in the field ſhall ſcape, another muſt bee damned : one [n] grinding in the mill ſhall goe to ioyes ; another vnto torments : in the ſelfe-ſame bed one ſhall be ſaued, and the other bee reiected: but why this man goeth to heauen, and that man muſt to hell, no mortall wight can euer know the reaſon.

[n] Luke.17. 34.35.36

Or ſay your queſtion were lawfull, yea, and poſsible that God would ſuffer you aske, and you might knowe the cauſes, why hee thus ordereth the ſoules of vs poore wretches, that ſome are veſſels of honour, ſome of ſhame: yet remember, I beſeech you (euē for his bleſſed ſake that bought vs with his bloud-ſhed.) O remember holy Chriſtians; that [o] *Quum in prædeſtinatione inqui-*

[o] Calvinus inſtit. lib. 3. cap. 23. ſect. 1.

inquiritis, diuinæ ſapientiæ adyta penetratis, quo ſi confidenter & ſecure prorum patis, nec quo curioſitatem veſtram ſatietis aſſequemini, & laberynthũ cuius nullus reperietur exitus, ingrediemini: when you raue ſo deepely into theſe hidden orders, which by the Trinitie were all ſet downe in heauen, you take indeede a high aud ſtately flight, but you ſhal find your wings ſet on but with ſoft waxe: you ſeeke darke ſecret cauſes, but the effects wil be confuſion, once peeping into the Arke, will put you in great hazard.

Wherefore right Honourable, right Worſhipfull, and beloued in our Sauiour, if this one queſtion, which ſo many in theſe dayes, preſumptuouſly dare aske concerning our creatour, why when all of vs equally are the workemanſhip of his handes, yet ſome are deſtinyed for heauen, & ſome for hell, doth ſo much reſemble this queſtion of Saint *Peters*, when he would knowe why this ſhould bee Chriſts pleaſure,

that

that hee muſt to the croſſe, yet *Iohn* ſhoulde ſtill remaine : and ſince you haue heard how worthie of reprouing both that of *Peters*, and this of yours is deemed : as in propounding, beeing queſtions too vnlawfull, for getting anſwere, paſt hope of poſsibilitie : & laſtly in conſequent, exceeding full of daunger : lette mee in the meekeſt manner beſeech you (holy Chriſtians) to learne that from this Scripture, which once a holy Saxon, writing the life of Ieſus Chriſt our Sauiour, ſayd *Peters* maſter would teach vs in this Text : that is, p *vltra ea quæ illi placent non quærere, nec pluſquam oportet circumſcrutari :* contenting our ſelues with Gods moſt ſacred will., which hee ſo louingly hath taught in holy writte, neuer to ſeeke or ſtriue to knowe his pleaſure, which is kept ſecret in his owne bleſſed breaſt : much leſſe to aske the cauſe, or ſearch the reaſō, why God determines thus or ſo of his creatures. Or if you knew not him, or will not need his counſell, then

p Ludolphus de vita Chriſti. part. 2. cap. 73.

¶ Eccl. 3. 22 23 liſten to ¶ *Ieſus* that famous ſonne of *Syrach*, and hee will wiſh you not to ſeek out hard things, nor ſpēd your thoghts in points too mightie for you: for what neede you ſearch thoſe things which are ſecret? to ſift Gods hidden will, by no meanes can concerne you.

But if you will ſtill vſe this Curioſitie, and neither precept nor reaſon can withdraw you, then I muſt tell you (euen for mine own diſcharge) that God will one day obiect this ſinne againſt you, as heere Chriſt Ieſus reproues it in Saint *Peter*, with *Quid ad te? Pete*, why askeſt thou ſuch things? why makeſt thou ſuch a queſtion?

It remaineth after this ſecond branch of our Sauiours former article, imputed to the Apoſtle in this preſent viſitation, I ſhoulde proceede in order to that which followeth, the ſeconde maine part of the ſubiect of his ſinne, which is his περιεργία his buſie medling in other mens affaires: for his queſtion is of *Iohn*, and nothing of himſelfe. But

leſt

leſt I holde you ouer-long, in reading too much at once, I thinke it expedient in regard the time is paſt, before I rehearſe the ſecond Article of Chriſt Ieſus, (the cheefe ſhepheard of the flock) againſt Saint *Peters* queſtion, to pronounce from the great Law-giuer, vpon your bleſſed ſoules, that heauenly benediction which hee enioyned by *Moſes*, [1] when hee commaunded vs to ſay to you his people:

[1] Numb. 6. 24. 25. 26.

The Lord God bleſſe you, and Abrahams God defend you: the Lord make his face to ſhine amongſt you, and be mercifull to you al: the Lord lift his comfortable countenance vpon you, and giue you all his euerlaſting peace. Amen.

(·.·)

FINIS.